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A

GRAMMAR

AND

VOCABULARY

OF THE

SUSOO LANGUAGE.

To which are added,

THE NAMES OF SOME OF THE SUSOO TOWNS, NEAR THE BANKS OF THE RIO PONGAS;

A SMALL CATALOGUE OF ARABIC BOOKS,

AND

A LIST OF THE NAMES OF SOME OF THE LEARNED MEN OF THE MANDINGA AND FOULAH COUNTRIES, WITH WHOM AN USEFUL CORRESPONDENCE COULD BE OPENED UP IN THE ARABIC LANGUAGE.

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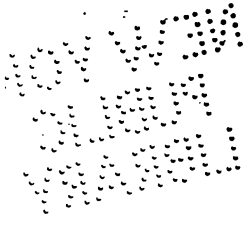

PREFACE.

AFTER the attempt, that I have been encouraged to make, by the Society for Miſſions to Africa and the Eaſt, to write a few tracts in the Suſoo language; it may, perhaps, be proper, to endeavour to ſhew that they were neceſſary, and to give ſome account of them. I chooſe to do this, becauſe, it is probable, ſome of the tracts will fall into the hands of people, who may not readily ſee wherein they can be uſeful.

Let us, in the firſt place, endeavour to ſhew that they were neceſſary.

1. A barbarous language wants religious phraſes, for there cannot be religious phraſes, without religious ideas. This makes it neceſſary, to affix religious ideas to thoſe phraſes, which have ideas already attached to them, ſomewhat analagous to the new ones which are to be introduced. Phraſes which expreſs ideas, as they have a relation to this world only, muſt be made to expreſs them, as they bear a relation to a future ſtate. When no phraſe, capable of this, is to be found, a new one muſt be introduced from ſome other language. When the analogy, between the ideas of a barbarous people, and the doctrines of Chriſtianity, is likely to miſlead them; it is, perhaps, ſafeſt, if not abſolutely neceſſary, to introduce new phraſes. The diſputes between the Jeſuits, and the other religious orders in China, about the word *tien*, will ſhew the propriety of this, to thoſe who are acquainted with them. Whether religious phraſes be choſen out of the language of the people, to whom Chriſtianity is taught, however, or introduced from another language, they ought to have diſtinct ideas affixed to them, and to be well defined. Confuſion has ariſen, in all ſciences, from a want of accuracy in this reſpect. Schools of divinity have been perplexed, in all

ages, by a vague uſe of religious terms. Our Saviour himſelf, was often miſunderſtood, by thoſe who lived in a country, which had been civilized for ages. If it could be done, words ſhould be ſo defined, as that it might be impoſſible to torture them, or to miſunderſtand their meaning. This, however, perhaps all will allow to be impoſſible, which calls for us to be the more correct in explaining them. If there were little difficulty in it, little danger could ariſe from it. It is becauſe men, in general, do not think clearly, that it is neceſſary to ſpeak to them in a language, which is not "hard to be underſtood," and that, "they that are unlearned and unſtable," may find it difficult to wreſt, without being both detected and convinced, by thoſe who have better heads and better hearts. Mr Locke was induced to think about writing his Eſſay on Human Underſtanding, by a diſpute about the meaning of the word *liquor*, which ſome may ſuppoſe to be underſtood by every body. A man who was led to undertake ſuch a work, from a reaſon of this kind, could not fail to ſee the propriety of being accurate in his phraſes; yet, his vague uſe of the word *idea*, has given riſe to much animadverſion; and, not only the "unlearned" have wreſted it, but ſome of the acuteſt philoſophers of the laſt century, have attempted, by their uſe of it, to reaſon themſelves, and every thing beſides, out of exiſtence. I am afraid, that thoſe who think heathens will not appear ſo dexterous, in miſchievous ſubtilties, have not ſufficiently conſidered human nature. Heathens and Mohammedans reaſon as metaphyſically as Chriſtians, or as infidels in Chriſtian countries. It is not a novice, who may be expected to uſe "ſound ſpeech which cannot be condemned," even in a language, of which a dictionary and a grammar may be found in every bookſeller's ſhop. Theſe conſiderations ſeem to make it neceſſary, for thoſe who attempt to ſpread civilization and Chriſtianity in barbarous countries, to commit their languages to writing as ſoon as poſſible.

Notwithſtanding theſe remarks, however, I do not wiſh to ſuggeſt, that a country muſt be civilized, by a ſlow and gradual introduction of the various branches of knowledge of leſs barbarous countries, before it can enjoy the benefits of Chriſtianity. The various political religions, which have appeared in the world, were fitted for particular ſitu-

ations only, and could not be introduced into other countries, without either undergoing material alterations, or overturning the various inſtitutions of the countries, into which they were introduced. Mohammedaniſm has advanced tyrants to royalty, in almoſt every country in which it has gained a footing, while it has overthrown almoſt every wholeſome cuſtom and inſtitution, with which the people were bleſſed. But Chriſtianity is a religion for all mankind, and is always harmleſs, when it is enjoyed by a harmleſs people; and if thoſe who profeſs it, are reſtleſs and troubleſome, its tendency is, to make them harmleſs and quiet. It muſt be confeſſed, indeed, that Chriſtianity does not allow its profeſſors, to give voluntary and active ſupport to bad inſtitutions, but neither does it allow them, to offer any violent oppoſition to them. The tendency of Chriſtianity is, to introduce good cuſtoms, good inſtitutions, good maxims, and good morals, at firſt into a narrow circle, the influence of which ſpreads gradually, till all who obſerve it, begin to approve of them, at leaſt ſo far, till they all become civilized, and till many of them obtain a good hope of being happy in another world. If Chriſtianity be perſecuted out of one country, it muſt find its way into another; and a country is only prepared for receiving it, when its laws and inſtitutions do not hinder thoſe, who may be inclined to embrace it, to enjoy it peaceably, without forcing them to do what would be inconſiſtent with it; and many ſuch countries, I preſume, might be found, were the ſtate of the world better known. That the offence of the croſs is great, is allowed, and even that Chriſtians are likely to be hated for the name of Chriſt; but they ſhould be able, like Paul, to plead for protection from the laws of the country in which they live. I don't recollect an inſtance, in which he was not able to ſhew, that he had not broken the laws of the country in which he preached. It was a capital crime in Athens to introduce new gods; but the Athenians had an altar to the unknown God. Paul well knew, that the true God was unknown to them; therefore, he took advantage of this very law, and told them, that it was he whom he preached to them. Chriſtianity is always harmleſs and orderly, but Chriſtians ſometimes behave ill, and hypocrites behave worſe.

Not long ago, it ſeemed to be the opinion of many well-meaning people, that Chriſtianity was moſt likely to be received by barbarians; and now many ſeem to think, that it can only be received by thoſe who have been previouſly civilized. Neither of theſe opinions is likely to encourage the writing of religious tracts in the languages of uncivilized countries. Thoſe who are of opinion, that barbarians are moſt likely to receive the goſpel, are too ready to think, that they will underſtand it, and receive it inſtantaneouſly. The eyes of their underſtanding muſt be enlightened. This muſt be done by the word and Spirit of God. Even miracles are not ſufficient to do it, or Paul would not have prayed that God might do it for his converts, after they had ſeen many miracles wrought. The heathen muſt be carefully taught the plain doctrines of Chriſtianity, and thoſe who teach them, muſt be at great pains with them. The writing of books in their languages, in order to forward their own labours among them, muſt not be accounted a taſk that is too hard for them. Thoſe who would ſhrink from a work of this kind, are not fit for teaching the heathen. It is an eaſier, readier, and more ſucceſsful plan of teaching them, than any that they can follow by declining it. God has "written unto us, the great things of his law," and ſurely we cannot do better, than to follow his example, and to write them to others. "The entrance of his words giveth light, it giveth underſtanding unto the ſimple;" but his word can neither give light nor underſtanding to the ſimple, till a knowledge of it be communicated, and this muſt be done by ſuch plans as may ſeem moſt ready, moſt permanent in their effects, and that have been, and are, likely to be moſt ſucceſsful. The heathen muſt be taught by labour and patience, much more ſevere than moſt Chriſtians ſuppoſe. God did not free the apoſtles from ſurpriſing labours and ſufferings, even when he bore teſtimony to their words, by many miracles.

Many, however, who thought not long ago, that the goſpel was moſt likely to be received by barbarians, begin to think, that thoſe who are tolerably civilized, will be moſt likely to receive it. That the means of communicating a knowledge of it, are more numerous in civilized, than in barbarous countries, may readily be granted;

but this will not always be found to determine the eligibility of a miſſionary ſituation. We may even have the Scriptures tranſlated into the language of a country, in which there is no religious toleration. There it would be dangerous to read them, and far more ſo, to preach the goſpel. The influence of thoſe who ſupport miſſions, may be much greater in one part of the world, than in another, on a variety of accounts; moreover, uncivilized countries require to be civilized, and it is a good work to attempt to civilize them, and to ſpread Chriſtianity in them. To civilize them by Chriſtianity, is a direct way of doing it. When countries emerge from barbariſm wholly by other means, laws are likely to gather energy, which may be very hoſtile to Chriſtianity, and after advancing a good way in civilization, they may ſeem to be farther from receiving Chriſtianity, than in their barbarous ſtate. But, indeed, I know not what civilizes mankind, except Chriſtianity. Infants were put to death, with impunity, in Greece and Rome, multitudes of ſlaves were murdered without law, the wiſeſt citizens franticly expoſed themſelves to death, for the good of their country, not by fighting for it, but, by ſacrificing themſelves to appeaſe the gods, and the Chineſe expoſe multitudes of their children to this day. Every body reads the effects of Hindoo ſuperſtitions with horror.

Many aſſert, that in ſome barbarous countries, there are no phraſes for expreſſing religious ideas. If this were true, it would call loudly for Chriſtians to introduce, both religious phraſes, and religious ideas, before falſe notions of religion crept in among them, which might oppoſe Chriſtianity. In all civilized nations, men have been influenced by religion, and we have ſufficient ground for ſuppoſing, that thoſe who are ſunk in the greateſt ignorance and barbariſm, will be influenced by it, before they be civilized. If Chriſtianity cannot civilize mankind as well as other religions, it is uſeleſs; but no man, I preſume, who has conſidered the effects of Chriſtianity upon the human race, would aſſert this.

I ſee no reaſon for allowing, however, that there is a country in the world which has no phraſes that may be uſed to expreſs religious ideas, if we ſhould even admit it to have no religion, which is, however, not ſo credible as

that a traveller of conſiderable ſagacity may be deceived in this reſpect *.

Is it poſſible that there can be a language fit for the common purpoſes of life, which is not ſufficient to expreſs the idea of a ſupreme being? Is there not a word anſwering to the Engliſh word *being* in all languages? Is this word not almoſt neceſſary to the very being of language? I have never yet heard of a language without a relative pronoun, nor do I ſuppoſe there is a language exiſting that wants one. Is a word anſwering to the Engliſh word *make* not to be found in all languages? Is there a language in which the word anſwering to the Engliſh word *all* is not a radical word?

* Chriſtians certainly give great advantage to the enemies of our religion, when they argue that it is not calculated to civilize barbarians. If it does not do ſo, the fault is certainly not in it, but in thoſe who preach it. They either do not preach the goſpel in countries in which God has opened an effectual door, or they do not preach it as they ought to do, or they do not avail themſelves of the advantages that providence throws in their way. We know that Chriſtianity has long ago triumphed over the greateſt barbariſm, and it is the ſame religion now that it was eighteen hundred years ago. "There is no nation ſo barbarous and cruel," ſaid Arnobius, one of the Chriſtian fathers, "that has not laid aſide its rudeneſs, and turned meek and tractable." Juſtin Martyr told Tryphon the Jew, that, "there was no part of mankind, whether Greeks or barbarians, or by what name ſoever they be called, even the moſt rude and unpoliſhed nations, where prayers and thankſgivings were not made to the great Creator of the world, through the name of the crucified Jeſus." Lactantius ſaid, "that the Chriſtian law was entertained from the riſing of the ſun to the going down thereof, where every ſex, age, nation, and country, worſhip God with one heart and ſoul." Tertullian ſays, that "even the Parthians, Elamites, and the inhabitants of Meſopotamia, Armenia, Phrygia, Capadocia, Pontus, Aſia and Pamphilia, thoſe who dwelt in Egypt and the region of Africa, which is beyond Cyrene, ſtrangers and denizens at Rome, Jews at Jeruſalem, and the reſt of the nations; as alſo many of the Getuli, many borders of the Moors, the utmoſt bounds of Spain, diverſe nations in Gaul, and thoſe places of Britain, inacceſſible to the Roman armies, had yielded ſubjection to Chriſt; and alſo the Samaritans, the Dacians, the Germans, and Scythians, with many obſcure countries and provinces, many iſlands and places unknown to the Chriſtians in the place where he lived." *See Millar's Propagation of Chriſtianity.* Paul, as well as Lactantius, ſuppoſed the influence of the goſpel to have been as widely diffuſed as that of the ſun, and employed the words of the nineteenth pſalm, concerning the ſun, to expreſs it. We may at leaſt infer from what he ſays,

If we find words in a barbarous language, then, of the ſame meaning with the Engliſh words *being*, *who*, *make*, *all*, is it impoſſible to put them into ſuch a conſtruction as to make them ſignify, *the being who made all beings?* Suppoſe we ſhould keep out the word *all*, and connect the reſt with an individual, can we not ſay, *the being who made you?* Perhaps there is not a word in ſome barbarous languages which ſignifies *eternal;* but, if there be a word which ſignifies *made*, there muſt be a word which ſignifies *not made*, or at leaſt, there muſt be a negative particle. Is the eternity of God not expreſſed then, when we ſay *the being not made*, or *the being which was not made?* Is there a language exiſting of which it is impoſſible to conſtruct phraſes anſwering to the following? "The being who made all beings, the being who was not made, the being who will not die, the being who is wiſer than all beings, the being who is ſtronger than all beings, the being who is better than all beings." Are there not relations among barbarians common to all people? Are there not parents and children in all countries? Do parents not care for their children every where, carry them in their arms, attend to their wants, watch for their ſafety, provide againſt apparent danger, chooſe their food, feed them, threaten them with puniſhment, promiſe them rewards, encourage them when they do well, and chaſtiſe them when they tranſgreſs? Is it poſſible that a people who make ſo many captives, as moſt barbarians do, have not a phraſe which ſignifies *to keep*

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that the goſpel was not confined to civilized countries. In moſt of the places which are mentioned in the New Teſtament, and by the fathers, as having been bleſſed with Chriſtianity, we find traces of it to this day. It has civilized ſome countries, while it has ſuffered others to reſt ſatisfied with little more than its name. Nor has it civilized thoſe only, which were partly civilized before. Countries which were then in the higheſt ſtate of civilization, are now ſunk in barbariſm; and countries which were then barbarous, are now civilized. The cauſe of this deſerves to be enquired into. We have reaſon for thinking that Chriſtianity has been cordially embraced by many, in every country in which traces of it are to be found. It is a difficult thing to change even the name of the religion of a country. Were this not the caſe, the different orders of the Church of Rome, have made efforts enough to change the name of the religion of the half of the world. The Chriſtians of Turkey ſuffer the greateſt hardſhips and indignities, while they retain little more than the name of Chriſtianity, and while they might obtain very conſiderable advantages by renouncing it.

them and a phraſe which ſignifies *to let them go?* Have they no way of ſaying, *we will keep them?* or, *we will let them go?* Have they no idea of property? or, do they form no idea of the value of labour? The mutual contentions in which they are almoſt conſtantly embroiled, prove the contrary. Let us apply theſe ideas then to the ſupreme being, and ſee whether it be poſſible, that barbarians have no words which can expreſs ideas concerning him. Can we not ſay, "The being who made all beings, was not made, he will not die, he is wiſer than all beings, he is ſtronger than all beings, he is better than all beings. We are the children of the being who made all things. He cares for us; he provides food for us; he ſees us; he keeps us when we ſleep, and know not what may happen to us; he gives us what is good for us, and keeps from us what would hurt us; when we do not do what he requires us to do, he diſtreſſes us; when we do what he requires us to do, he does us good; if we do not pleaſe him, he will keep us in bondage; if we pleaſe him, he will let us go free; we have not done what the being who made all things required us to do; he is diſpleaſed; he will puniſh us, if ſome good man do not intercede for us. Perhaps, he would let us go free if ſome good man would plead for us; but he will not hear one, who has not done all that he required him to do, and no man has done all that he required him to do. Perhaps, one of the good beings who live on high along with him may intercede for us. But how ſhall we know this? if he come to tell us he has done ſo, we cannot know him, we cannot believe him, perhaps ſome bad being may come and tell us this to deceive us. If a being whom we do not know come and tell us this, we cannot believe him; we ſhall be terrified for him; we ſhall not be able to ſpeak to him: we know how to talk with men like ourſelves, but we cannot talk with other beings. The ſon of the being who made all things came into the world; he was born of a woman; he could do what he pleaſed; he dwelt on high before he came into this world; yet, when he was in this world he was a man; he had fleſh and blood, he ſlept, he ate, he drank, he talked. When men did not believe what he told them about God, when they did not believe that he had lived with God, he allowed wicked men to kill him, although he had raiſed others from the dead. When they did not believe after all, that he had lived with

God, and that he could intercede for them, he roſe again from the dead, and ſhewed that he could do what he pleaſed. After this, men ſaw him aſcend up on high, and he has not returned again. Men are not afraid to talk with the Son of God. He has fleſh and blood like themſelves. They know that what he told them was true; for he died to ſhew them that he was ſincere. They are not afraid to truſt themſelves to him; for he can do what he pleaſes. He raiſed the dead, and afterwards raiſed himſelf from the dead. They are not afraid to believe every thing that he tells them, for he always told the truth. God will ſurely hear him when he pleads for us, or he would not have taken him up into heaven to live along with himſelf. He will ſurely hear him who could do what he pleaſed, who always did what was good, who was ſo kind to the creatures that God had made, who died to ſhew men that they might truſt in him, who roſe from the dead, and who went up into heaven to live along with him. Surely one ſo good, and ſo wiſe, and one who knew the being who made all things ſo well, would not have done all this, had he not known he would hear him when he interceded for thoſe who had offended him. We will not be afraid to truſt to him who died for us. We have heard that heaven and earth ſhall be in flames one day; but what is that to us, ſince he who died for us, who ſhewed that he could do what he pleaſed, who ſhewed that he could quench the flames with a word, will meet us on that day? Were he, indeed, to wrap himſelf in flames, we might perhaps be afraid; but while he looks like one of ourſelves, while he looks kindly towards us, and is ready to take us by the hand, and to ſupport us, we can fear nothing. Whither he tells us to go, we will go. We know he will not leave us. He ſees us when we do not ſee him. There is a ſpirit in him which knows every thing which is for our good."—Is there a language in the world which is not ſufficient for expreſſing theſe ideas? And were theſe ideas baniſhed from the Chriſtian religion, what would remain of it?

Although theſe things be plain, however, they are new to heathens, and muſt not only be told to them, hundreds of times, before they can be expected to produce the influence that they ought to produce, but they muſt be written and printed in heathen languages; a few of the heathens

muſt be taught to read them, and they muſt be given to them, that they may carry them among their acquaintances and relations, and read them to them repeatedly, when miſſionaries have not an opportunity of preaching to them.

2. Before new words can be properly introduced into a language, it ought to be reduced to grammatical principles. Were this not attended to, there would be no end of its irregularities, and miſſionaries, inſtead of improving a language, would make it a great deal worſe. Certain rules muſt be laid down, according to which, it muſt be both ſpoken and written. For want of theſe, a barbarous language is ſeldom ſpoken over any great extent of country. A miſſionary who travels much, will ſoon find himſelf embarraſſed on this account; but were books written in heathen languages, the ſtyle in which they were written would become the ſtandard, and no regard would be paid to every particular dialect, any more than in England. No miracle was more common, more uſeful, more ſurpriſing, nor more convincing, than ſpeaking with tongues. If miſſionaries with to do any good, they muſt either ſpeak the languages of the heathen miraculouſly, like Paul, and the reſt of the apoſtles, or they muſt learn them with great labour; for God would not have wrought a miracle, to do what might have been done with little trouble. And if it be a laborious taſk to learn languages, they cannot do better than reduce the languages of the people, among whom they preach, to as plain principles as poſſible, that the dialects that have been formed of them, may be diſuſed, and that they may be learned and ſpoken grammatically. This will be making the way plain for themſelves, and for thoſe who may fill their place generations after them. I ſuppoſe, one Mohammedan will underſtand another, when he ſpeaks in the Arabic language, from the ſea of Japan to Sierra Leone. There is little reaſon, indeed, for expecting that another written language will ever become ſo general as the Arabic; but no language was ever yet written, which did not come to be more widely underſtood than formerly.

Some ſeem to be of opinion, that barbarous languages ought to be rooted out, and better ones introduced in their ſtead; but this is not ſo eaſily done as many ſuppoſe. The Britiſh have never yet been able to root out the lan-

guage of the Highlands of Scotland, although efforts have been made for this purpoſe, particularly by the Society in Scotland for Propagating Chriſtian Knowledge. They have, indeed, done much, both to teach them the Engliſh language, and the principles of the Chriſtian religion; but they have been obliged, not only to avail themſelves of their own language, but to cultivate it for this very purpoſe. Many religious, political, and commercial conſiderations, might urge the Britiſh to endeavour to root out the language of the Highland people, and they may attempt it, without being under the neceſſity of extending their energies beyond the influence of their own government; yet, it may ſtill require centuries to accompliſh this deſirable object.

3. Miſſionaries will have enough to do in heathen countries, after finding their languages reduced to grammatical principles, and books written in them. It requires hard labour to learn an oral language. Trading people who ſettle in foreign countries, might often derive great advantages from a knowledge of their languages, yet few are at the trouble to learn them. An advantageous commercial correſpondence might be carried on, between Europeans on the coaſt of Africa, and the natives, in the Arabic language, which might eaſily be learned, compared with an oral language; yet I do not know of one, who has attempted any thing of the kind. I fear that the little ſucceſs of miſſionaries, has often been greatly owing to their ignorance of the languages of the countries in which they ſettled. A faithful miniſter has always enough to do in Great Britain, where he has all the advantages ariſing from a well cultivated, an expreſſive, and a copious language, in which, thoſe to whom he preaches, have been learning the principles of the Chriſtian religion from their infancy. If he do not underſtand it well, he may go to ſome approved teacher, and learn it better. If he find it difficult to write a ſermon in it, he may have his choice of one in a thouſand volumes. A miſſionary in a barbarous country, however, has no ſuch advantages. He muſt watch, with unremitted attention, for every word that may drop from the lips of every perſon whom he may hear talking. With the greateſt humility, and moſt earneſt entreaties, he muſt beſeech the rudeſt and moſt uncivil barbarians, to repeat a

word ten, or perhaps twenty times, that he may catch its proper ſound, and commit it to writing. When he inquires into its meaning, perhaps he may be ſhocked with its obſcenity, or he may diſcover that the perſon who expreſſed it, was curſing him or threatening his life. After he has collected as many words, as he conceives to be ſufficient for aſking, from thoſe among whom he lives, the things that are neceſſary for his ſubſiſtence, neceſſity will oblige him to uſe them. Perhaps he may ſcarcely have attempted to aſk a drink of water, when all who hear him will burſt into a roar of laughter at his aukwardneſs. He will feel himſelf inclined, to throw the words of a foreign language into the idiom of his own, on every occaſion, and his phraſes will afford a conſtant ſubject of drollery, for thoſe whoſe minds he may wiſh to ſolemniſe by a ſenſe of eternal things. If he try to tell them about hell, it will become their ſport. Should they even be diſpoſed to think ſolemnly about it, his aukward expreſſions will ſoon diſturb their gravity. Perhaps, he may become a little more fluent and correct in the language, after he has paid unwearied attention for years, to the converſation of the wiſe and of the unwiſe, of the old and of the young, of the grave and of the wanton, of the modeſt and of the obſcene, of the civil and of the rude, and in fine, of all ranks, capacities, ages, and diſpoſitions; yet, every new blunder will not fail to remind them of their old ſports, for a very conſiderable time. Inſtead of being treated with reſpect, on account of his patience and conſtant labour, a miſſionary muſt lay his account; for being looked on as weak, ſilly, and deranged, by thoſe, whoſe ſenſeleſſneſs and ſtupidity will cauſe more than half his troubles. When he attempts to write diſcourſes, in order that he may inſtruct the heathen in the principles of Chriſtianity, he may perhaps try an hundred perſons, before he will be able to find one who will be ſo civil and obliging, as to hear him read his diſcourſe to an end, in order that he may know whether it will be ſafe for him, to read it or repeat it to the people. After having gotten one to attend to it, he may perhaps ſee reaſon to doubt both his judgment and his ſincerity. Perhaps he may ſee him talking to every fooliſh perſon who may come in, and paying more attention to the fooliſh ſtories and profane jeſts of his countrymen, than to his diſcourſe,

on which their eternal ſalvation may depend. This may oblige him to ſearch through a whole village for ſome one elſe, to whom he may read his diſcourſe, and after finding him with difficulty, he may ſtill be obliged to try a third. Indeed the difficulties which ariſe from this ſource are innumerable. If, along with all this, he muſt be broiled under a vertical ſun, deluged with torrents of rain, emaciated with the waſting influence of endleſs fevers, ſhaken to his very vitals by daily agues, alarmed by the threats of unprincipled, cruel, lawleſs and outrageous men, and the howling and ravages of wild beaſts, teazed with the irkſome beggary of all ranks, and forced to endure many other hardſhips too terrible for fleſh and blood, and likely to end his days in a ſhort time, he will ſoon find his labours diſcouraging, inſupportable, and perhaps fruitleſs. After a miſſionary has wandered, from morning to evening, through a trackleſs waſte, or, at leaſt, after he has travelled along a road, not broader than himſelf, through thick woods, prickly graſs, twice his own height, the haunts of ſavage beaſts, and of men ſtill more ſavage, hourly alarmed at the ſight of a large brook, over which, he may be glad if he find a few trees, with all their branches unpoliſhed by either axe or hatchet, fatigued with endleſs windings and deceitful proſpects, and, it may be, almoſt delirious with the frightful ſymptoms of a raging fever, ſtopped with reaching and vomiting of bile, almoſt every minute, till his heart and ſtomach are wrung within him; while he dreads the approach of night, and his being left a corpſe in the woods, he may, perhaps, arrive at ſome barbarous village, in which, he may be refuſed a lodging for the night. After all the village have ſtared at him till they are tired, after they have teazed him with numberleſs and impertinent queſtions, after their irkſome beggary has prevailed on him to part with almoſt every thing that he had carried with him to make him comfortable, ſome one, more obliging and compaſſionate than the reſt, may perhaps allow him to lodge in a corner of his houſe, and to ſleep on the bare beaten ground, without either bed or covering. He may be in danger, and have cauſe for anxiety, but his wearineſs will overcome it, provided a burning fever, and the reſtleſſneſs that may attend it, do not baniſh repoſe. Perhaps, in theſe circumſtances, and in cir-

cumſtances ſtill more diſcouraging than theſe, he may feel his ſoul wrung with grief and indignation at the ignorance, barbariſm, rudeneſs, and wickedneſs of the people among whom he may lodge. Perhaps, he may feel the moſt reſtleſs deſire to reprove them, ſhew them their danger, and to point out to them the way of ſalvation. He muſt then attempt to write a diſcourſe adapted to their ſituation, in a language barren of itſelf, and ill underſtood by him, a taſk more weariſome than all the fatigues of his journey. He muſt then ſearch for, firſt, one, then a ſecond, and perhaps a third untutored ſavage, to judge whether his diſcourſe be correct and inſtructive. Perhaps, he may have an hundred alterations to make, with a trembling hand, leſt he make it worſe inſtead of better. Perhaps, while he is delivering it, a cold ſhivering and vomiting may ſeize him, and he may be forced to deſiſt, while thoſe, whoſe wickedneſs has provoked his zeal, may report through all the country, that he is drunk, and bring him, his preaching, and his morality, into contempt, among rude and lawleſs ſavages. In theſe circumſtances, what would the poor miſſionary, deſpiſed, if not threatened by barbarians, give for a few plain tracts in their language, ſuited to their condition, which he had previouſly learned to read with fluency? Some may think, and even ſay, that all theſe hardſhips never fall to the lot of any one miſſionary. Theſe, however, are only the difficulties that may be conſiderably leſſened, by putting into the hands of a miſſionary, a few plain tracts, printed in the language of the people among whom he may labour. In order to make the labours of miſſionaries more ſupportable, in heathen countries, it might perhaps be adviſable to ſend them with the expreſs view of learning their languages in the firſt inſtance. This they may do in a country, in which no religious toleration is granted.

The object of a miſſionary is, to inſtruct the ignorant, and to endeavour to impreſs their minds with a ſenſe of the importance of eternal things. In this, however, a very great difficulty ariſes from the ignorance of barbarians. They muſt be inſtructed in every principle of Chriſtianity, which it may be abſolutely neceſſary to teach them. In order to fix a ſenſe of guilt on their conſciences, their ideas of religion muſt be carefully ſearched for; and if they

hold any principles in common with Chriſtians, miſſionaries muſt avail themſelves of theſe principles, point out the analogy between them and thoſe which they recommend to them, and endeavour to convince them of ſin. This Paul did, both with the Jews and with the Gentiles, and if miſſionaries do right they will follow his example. If they do not, they may make hypocrites, or they may make enthuſiaſts, but they will ſcarcely make Chriſtians. The Moravians have always found moſt ſucceſs among the heathen, when they told them plain things about the labours, the ſufferings, the crucifixion, the death, the burial, the reſurrection, and aſcenſion of Chriſt, and the amazing love, power, and willingneſs to ſave them, &c. which he exhibited in theſe; and ſo will all who preach the goſpel: but miſſionaries ſhould likewiſe be ready to meet every objection, and to remove every ground of heſitation and doubt, and to this the Moravians have doubtleſs attended, wherever they have been ſucceſsful. But it requires great labour to find out the religious ideas of a barbarous people. On account of this, the miſtakes of travellers have been endleſs, when they have attempted to ſay any thing of the religion of ſavages. To begin with them at the very firſt principles of religion, and tell them all that ſeems even abſolutely neceſſary, is a ſtill harder taſk. All the ſchoolmaſters in Great Britain, and all the clergy of various denominations are not ſufficient to teach the young people to read and to repeat the leading doctrines of Chriſtianity. What then is to be expected of a ſolitary miſſionary, or even of ten miſſionaries, in a heathen country? They might be expected to do ſomething, were the people taught to read their own language, and to repeat the firſt principles of the Chriſtian religion in it, before they went to preach among them; but what can they be expected to do, while they ſtruggle with all the difficulties which I have already mentioned. I do not ſay that miſſionaries ought to decline labouring in heathen countries, till all this be accompliſhed, but they ought to endeavour to accompliſh it as ſoon as poſſible. I allow indeed that thoſe who do not feel themſelves inclined to attempt any thing of the kind, will not be troubled with many of the hardſhips that I have mentioned; they may perhaps live as comfortably in a barbarous country as they would do in any other, while they

expect the whole Chriſtian world to ſympathiſe with them; but I have not written a ſyllable for their ſakes*.

4. If there be no books to which the converts of miſſionaries may appeal after their death, or after they have left their country, their diſputes will become endleſs. Should their converts even be unanimous, in their own opinions about Chriſtianity, troubleſome perſons will not heſitate to aſſume the name of Chriſtians in order to perplex them. The fruitleſs, hot, and perplexing diſputes of the Gnoſtics, Ebionites, Docetæ, and other early heretics, ought to put miſſionaries on their guard againſt the evils that are too likely to ariſe out of the contentions of their converts, after their death. When the whole ſcriptures cannot be tranſlated at once into the language of the heathen, it would be good to recommend them, in ſuch religious tracts as may be written in them, that they may be accuſtomed to entertain a due reſpect for them, and to receive them cordially when they may be put into their hands. It would be an unfortunate and dangerous thing, if they were led to pay more regard to the writings of men, than to the oracles of God, as they have been preſerved to us in his good providence.

* I have frequently, with, at leaſt, much earneſtneſs, adviſed ſome of the directors of miſſionary ſocieties, with whom I have the honour to be acquainted, to endeavour to get ſome reſpectable perſon appointed, to viſit their miſſions. Of the utility of this, I am ſtill firmly convinced. I hope I ſhall be excuſed, for tranſcribing a paſſage from a Report, drawn up by a committee of the Society in Scotland for Propagating Chriſtian Knowledge, and publiſhed, by order of the Society, in the year 1796. Perhaps, it may tend to enforce what I recommend.

"With a full conviction of the merit of thoſe deſerving officers, in their reſpective departments, the Committee ſhould feel themſelves wanting in their duty, both to the Society and the public, if they did not ſtate, in the moſt forcible terms, the very high ſenſe they entertain of the diſtinguiſhed ſervices of their worthy ſecretary, Dr Kemp, whoſe laborious exertions in the buſineſs of the Society, and unremitting attentions to its intereſts, are far beyond all commendation of the Committee. *His extenſive and fatiguing expeditions to the moſt remote parts of the Highlands and iſlands, in his viſitation of the miſſions and ſchools, eſtabliſhed by the Society, have put them in poſſeſſion of a body of information, which could in no other ſhape whatever, have been procured;* and his univerſal ſuperintendence of the affairs of the Society, has, in the higheſt degree, tended to promote its general utility."

Some, I am aware, would have nothing put into the hands of the heathen, but the ſcriptures, and theſe they would have to be given to them complete, that they might examine them carefully, compare their different parts, and form their own opinion of their contents. But the heathen cannot read the Scriptures. In thouſands of houſes in Britain, where the people look on the Bible as the word of God, ten chapters of it are not read in twelve months. Were we all to read the Bible carefully, it is likely we would all be religious, but the fact is we will not read it. All men in a natural ſtate diſlike its contents, and require ſtrong motives to induce them to read enough of it to lay open to them the thoughts and intents of their hearts. Heathens hate religion as much as we do. The Bible is too large a book to be read by heathens, who are not accuſtomed to read much. If they even liked its contents, its bulk would diſcourage them from reading it. Small books agitate the people's minds in this, and in every other country, much more than large ones. Men in all ranks, read as many periodical publications annually, as would make ſeveral volumes, but ſcarcely one among twenty has read five pages of Henry's Commentary. Some late pamphlets, which do not deſerve to be named, have overturned the faith of many, who never heard of the larger works of infidels. Hand-bills are found a ready channel of communication in all rebellious attempts. They are never condemned becauſe they are convenient and expeditious, but becauſe they are applied to miſchievous purpoſes. No body condemns burial-letters, and they are always made ſo ſhort as to warn enough, and to weary none. The Scriptures have been widely circulated in the Arabic language, but I do not recollect of hearing of any body being converted by reading them. The apoſtles would have thought it loſt time to have tranſlated the whole Scriptures at once. Although their letters to their converts will likely be ſufficient to afford either more particular or more general rules to Chriſtians, and to the Chriſtian church in all ages; yet when they were firſt written they were adapted to particular ſituations, and to particular caſes. It deſerves to be remarked that the apoſtolic letters which are extant, were directed to Chriſtians, but they were to be read in aſſemblies to which heathens had acceſs, and which they fre-

quently attended. Although the whole Scriptures cannot be immediately tranſlated into heathen languages, however, and although it would be unſafe to attempt it, without a greater knowledge of them than a miſſionary is able to obtain, in the courſe of two or three years; yet, it is a work which ought not to be delayed, when it can be accompliſhed with ſafety and ſucceſs, and thoſe who do accompliſh it, do an eſſential ſervice to Chriſtianity, and greatly leſſen the labours and hardſhips of other miſſionaries *.

5. The Society for Miſſions, have it in their power to make a good uſe of the tracts, which they have gotten written and printed in the Suſoo language. There are ſeveral Suſoo children in England, who have already learned to read them †. When their education is completed, the

* It is ſomewhat ſurpriſing, that there is not a Perſian tranſlation of the Scriptures. Were they to be read in any infidel country, they would be read where the Perſian language is underſtood, and it is underſtood not only in Perſia, but over all Hindoſtan. I ſuppoſe there is already, a Perſian verſion of the New Teſtament in the London Polyglot. I wiſh ſome one, ſkilled in Eaſtern languages, would think of publiſhing an edition of it, or of getting a better tranſlation publiſhed.

† Several attempts have been made to educate children in Britain, which have been, from time to time, brought from the Eaſt Indies, Africa, and North America, but they have not ſucceeded. I conceive the following to be ſome of the reaſons why they have failed.

1. Moſt of thoſe who have been brought from Africa, have been educated by ſlave-traders, who were not likely to teach them piety and humanity. Thoſe from the Eaſt Indies, it is to be preſumed, have been too much careſſed in the higher circles of ſociety, while their religious education has been neglected.

2. I conceive children have never been brought from foreign countries, at a proper age. We are not always aware, how ſtrongly the impreſſions are rivetted, which children receive from ſix to twelve years of age. When they are habituated to reverence the religious cuſtoms of their own country, before they are brought from it, they will certainly be led to compare the ſuperſtitions which they have learned in it, with thoſe with which they are too ready to meet in ours. It will then be natural for them to try to reconcile them, and, perhaps, they may return with a ſettled contempt, or, at leaſt, indifference for all religion. Were they to be taught Chriſtianity, before they knew any thing of the ſuperſtitions of their native country, they would likely be ſhocked with them.

ſociety may ſettle thoſe of them, who may diſcover themſelves to be Chriſtians, in Suſoo towns, to teach the people to read and write their own language, and to repeat the catechiſms which have been printed in it. Should the

3. A ſufficient number of children from one country, has never been educated at once. An individual will be laughed out of his religion, if he do not hold it very firmly indeed, while he has not one to keep him in countenance among a whole nation of idolaters; but were there ſuch a number of them, as would form a reſpectable ſociety, they would keep one another in countenance, and attract notice, and, perhaps, imitation. Europeans might correſpond with them, which would ſtrengthen their attachment to them, remind them of their obligations, and render them active.

4. They have never been accuſtomed to attach the religious and uſeful ideas, which they had learned in Britain, to their own language. I believe this to have been a very great cauſe, why they have never made a good uſe of the education which they had received in Britain. Thoſe only, who have tried it, can know how irkſome and troubleſome it is, *to turn the tongue*, as they call it on the coaſt of Africa. It is too great labour for them, to communicate new ideas in their own language, which they have learned in another. When they do this, they muſt firſt invent phraſes, and then explain them, and if they are not written, explanations of them will be endleſs.

5. An equal number of boys and girls, have never been brought from heathen countries, and all educated at the ſame time, and in ſituations in which they had opportunities of talking with one another. The boys ought to have wives as accompliſhed as themſelves, to whom they have been attached from their childhood. If they be left to chooſe wives for themſelves among idolaters, they will be unequally yoked together. Idolatrous women were a great ſnare to the Jews.

Doubtleſs, miſtakes lie ſomewhere, and perhaps theſe are ſome of them. The attachment of Mary Queen of Scotland, to the country in which ſhe was educated, ruined her. The attachment too, of Peter III. of Ruſſia, to the manners and military diſcipline of Pruſſia, which he had viſited, coſt him both his crown and his life. The religious education of Henry IV. of France, coſt him as much. Theſe monarchs might have ſucceeded in their views and objects, had their circumſtances not been materially different from thoſe of a Suſoo chief. It is of no conſequence to the argument, whether their object was good or bad; that depended on their education. It is ſcarcely credible, that the plan of educating African children will not ſucceed, if it be well managed. When they return, they will not have to ſtruggle, with either the reſtleſs habits of North American wanderers, or the claniſh influence of Highland chieftains. A feudal juriſdiction, may be eſtabliſhed on the weſt coaſt of Africa, and, indeed, in many places it is eſtabliſhed; but it may ſoon be weakened, by buying the chief's people from him. The Africans are not divided into tribes and clans, like the North Ame-

love of religion not induce them to teach their countrymen, the love of money may do it. By their means, a knowledge of letters may ſoon become general in the Suſoo country. The Suſoos cannot learn to read and write, without learning the leading doctrines of Chriſtianity, for they have only religious tracts to learn from. Perhaps ſome of them may be influenced, by what they may learn about the Chriſtian religion in this way. It is a good work, to eſtabliſh ſchools of inſtruction, and to ſupport them. When Chriſtians eſtabliſh colleges and academies, they take it for granted, that Providence will raiſe up ſome to attend them, whoſe future views and conduct may anſwer the end of their inſtitution.

The Suſoos themſelves may be ready to encourage ſchools in their country, from commercial and other views. Some may think, that Chriſtians have no right to avail themſelves of ſuch motives, in order to induce barbarians to receive Chriſtian knowledge, and that every thing that they ſay to them, ought to have a direct reference to a future ſtate. But the road that leads to the church, may alſo lead to the market, and clergymen and merchants may have an equal intereſt in making and repairing it. It is certainly warrantable, to encourage thoſe who are not Chriſtians, to do good from a view of temporal advantages. Some are of opinion, that God founded the whole Moſaic diſpenſation on this principle. That the Jews were often

ricans, and Scots Highlanders. They are divided into different nations, which ſpeak different languages; but I know of no nation, which is divided into different clans. Such ideas of nobility, as have been long affixed to the chieftains of Scots clans, give no influence to an African chief, and conſequently, this moſt powerful hindrance to civilization in the north of Scotland, does not exiſt in the countries of Africa, from which children have been lately brought. Moreover, theſe countries are fertile, and afford abundant reſources to their inhabitants, who are a commercial people, ſo that they do not need to go and ſeek their fortunes in foreign countries, like the Scots Highlanders, many of whom are to be found in reſpectable ſituations, I may ſay, throughout the whole world. Had their country been as fertile, as many countries are on the weſt coaſt of Africa, they would have ſtaid at home, improved it, and enriched themſelves. The moſt northern counties in Scotland, have afforded many pious and learned clergymen, who have been highly uſeful in civilizing and educating their countrymen, after being educated themſelves in the Lowlands.

encouraged, by temporal rewards, to do what God had in view, by chooſing them for his people, is plain to every body. All the bleſſings, indeed, which were plainly promiſed to them, on account of their obedience, ſeem to have been of a temporal kind, and it would have been warrantable, even for heathens, to urge them to obedience by theſe motives, when they had their own advantage in view. They were to have one law for themſelves, and for ſtrangers who dwelt among them, and ſtrangers were certainly warranted in telling them this, when they had a view to their own protection and comfort, although this law was as much connected with temporal rewards as any other. It is idle to ſay, that Chriſtians may not follow God's example in this, becauſe they live under a better covenant than that of the Jews. Chriſtians muſt be influenced by Chriſtian motives, and heathens and infidels muſt be told, that they will be damned if they do not believe the goſpel, and endeavour to promote its intereſts, and that they will be ſaved if they do believe it; but, if they diſregard theſe motives, and ſhew themſelves to be enemies to the Chriſtian religion, ſuch motives may be offered to their minds, as will likely keep them from injuring it. Paul's life was highly valuable. The ſucceſs of the goſpel among the heathen, ſeemed to depend on it, and he was called to preſerve it by all lawful means, but it was often threatened. It was exceedingly wicked of both Jews and Gentiles, to threaten the life, diſturb the comfort, and interrupt the labours of an apoſtle of Chriſt, and Paul might have threatened them with the vengeance of God, when they did not deſiſt; but Paul knew well that it was lawful for him to ſecure himſelf againſt their outrages and tyranny, by the motives that were moſt likely to appear forcible to them. It was exceedingly wicked of the chief captain to command him to be examined by ſcourging, and Paul might have told him that he did it at the riſk of his eternal ſafety; but it ſeems, that he thought it would have more influence to ſay to him, "Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?" And on what account did Paul deſire life, who wiſhed rather to be with Chriſt, than to be in this world? It was, that he might make known the goſpel to thoſe who were ignorant of it. I truſt it will ſeem unreaſonable to every

ſagacious Chriſtian, to argue, that the Suſoos ought not to be encouraged to receive Chriſtian knowledge, by every motive that may actuate men of common honeſty.

Mohammedaniſm is ſpreading faſt in Africa. It is highly adviſeable, to make vigorous efforts to deſtroy its ſpreading influence, while an opening is left. If this be not done ſoon, ſuch an attempt may be impracticable. The Mohammedans labour with unremitting zeal, to make proſelytes to their religion. In every Pagan country in their neighbourhood, they eſtabliſh ſchools for inſtructing children. The military eſtabliſhment of Turkey, has been ſupported for generations, by the education of the children of Pagans and Chriſtians in Mohammedan ſeminaries *.

* I conceive the following paragraph from Moriſon's Geography to be worth inſerting. "Great care is taken in the education of the youths who are deſigned for the ſtate, the army, or the navy; but they are ſeldom preferred till about forty years of age, and they riſe by their merit. They are generally the children of Chriſtian parents, either taken in war, purchaſed, or preſents from the viceroys and governors of diſtant provinces, the moſt beautiful, well made, and ſprightly children that can be met with, and are always reviewed and approved of by the Grand Signior, before they are ſent to the colleges or ſeminaries, where they are educated for employments according to their genius or abilities." It is ſurpriſing, that Chriſtians have ſcarcely ever made the leaſt effort, to counteract the influence that the Turks obtain in the Eaſt, by purchaſing children, and educating them in their religion. Were an aſſociation of good people formed, for ranſoming the ſlaves that are ſold to the Turks in the Eaſt, for ſettling them in colonies, and for ſupporting academies for their inſtruction, they might get into a ſettled way of living, acquire habits of induſtry and cleanlineſs, and be taught the principles of the Chriſtian religion, and other branches of uſeful knowledge. Others might be induced to ſettle along with them, and ſome might be qualified for preaching the goſpel in the ſurrounding countries. Their ſettled way of life, could not fail to be favourable to population; and, before the twentieth part of the wandering tribes could be converted to Chriſtianity, a people much more civilized, much more numerous, and much more powerful than they, would grow up in the midſt of them. There is plenty of room in the Ruſſian empire, for attempting a plan of this kind, and the encouragement that has been given in it to colonization for many years, affords reaſon for ſuppoſing, that ſuch a plan would meet with ſupport from the Ruſſian government, were it undertaken by reſpectable men, whoſe political principles might not be ſuſpected. It would draw into the empire, a number of people, who would afterwards become uſeful to it, and who would otherwiſe be its enemies, while it would weaken, in ſome degree, the moſt powerful and

Mohammedans, by means of the Arabic language, carry on the moſt extenſive correſpondence among themſelves for the ſupport of their religion. A Mandinga man told me, that a letter had come to his countrymen, from beyond Tombuctoo, to ſtir them up to propagate their religion. Nothing can tend more to weaken their influence, than to make their neighbours reſpectable by a knowledge of letters, except they be made Chriſtians, which they cannot be, without the means of obtaining Chriſtian knowledge. The Pagans know, that they are held in contempt by Mohammedans, on account of their ignorance. This makes them often change their religion, that they may be reſpected.

I am aware, that ſome who wiſh to ſee the goſpel preached among the heathen, and received by them, will be ready to diſcourage any plan of this kind, by ſaying, that religious knowledge is uſeleſs without the Spirit; that it was not the apoſtolic plan; that we ought to convert the old people, and let them teach their children; and that we ought not to give people a name to live while they are dead, as it is likely, the Suſoos would ſoon take the name of Chriſtianity, without knowing any thing about its ſpirit.

If the diſſemination of religious knowledge among a people, does not prepare the way for their converſion, it is difficult to ſay, why thoſe who preach the goſpel in Great Britain and America, have more ſucceſs than miſſionaries have among the heathen. We muſt either allow, that reading the Bible has prediſpoſed many in this country

troubleſome countries in its neighbourhood. This is not a whimſical plan; it has ſucceeded among the Turks for centuries. Many become powerful chiefs in Africa, by forming colonies of ſlaves. Centuries would paſs, before the Ruſſian government could have the leaſt ground for ſuſpicion, of the overgrown influence of eſtabliſhments of this nature. The troubleſome ſpirit of the Turkiſh Janiſſaries, ariſes out of that particular kind of indulgence, with which they have met from the Turkiſh government. Some may think, that the inhabitants of the countries that ſurround Ruſſia on the Eaſt, are ſo barbarous and uncapable of civilization, that nothing could be done with them; but we ſhould recollect, that the Turks have not found them ſo, and that their forefathers built the ancient cities of Aſtracan and Samarcand.

lately, to liſten to religious inſtruction, and to improve it, or allow, that God has marvellouſly diſplayed his power, indeed, in their converſion, or conclude, that the good appearances which have been obſerved, have only been ſtronger expreſſions of the piety that they before poſſeſſed. Were we not to allow, that God bleſſes religious knowledge, in preparing men for receiving religious impreſſions, we might look for as great revivals of religion, when a zealous man preached the goſpel in Africa or Hindoſtan, or in the South Sea Iſlands, as when he preached it in Britain or America, or we muſt allow this to be a land of miracles, or of ſingular appearances of religion. A great number of children have been taught to read the Bible, by the Society in Scotland for Propagating Chriſtian Knowledge, who are now grown up, and many of them receive the goſpel cordially, when it is zealouſly preached among them. Of the truth of this, we have abundant teſtimony, both from miniſters of the Eſtabliſhed Church, and from diſſenters. Thoſe who think, that ignorant barbarians would as readily receive the goſpel, have never tried them *.

* The Committee who drew up a Report for the Society in Scotland for Propagating Chriſtian Knowledge, in the year 1796, having it particularly in view to give an account of the expenditure of its funds, and the good effects that have ariſen from its exertions, obſerve, that "They accordingly examined into the number of ſchools upon the Society's eſtabliſhment, ſince its commencement, and ſuppoſing fifty new ſcholars to have entered each ſchool, during the courſe of every two years, the number amounts to no leſs, than *two hundred and eighty-ſix thouſand, nine hundred and twenty-five.*" It is not probable, that all theſe children have been earneſtly urged to receive the goſpel cordially; but the ſociety ſettle as good men as they can find, as teachers and miſſionaries, and we know, on good authority, that many of them are very faithful, diligent, and ſucceſsful, in very uninviting ſituations. The late attempts of miſſionary ſocieties, to find proper miſſionaries for labouring among the heathen, may ſhew how difficult it is for the ſociety to procure religious teachers. It is very unreaſonable to complain of the ſociety, for not diſmiſſing any teachers who may appear to be irreligious, except a regular and well-ſupported complaint be brought againſt them. Had this ſociety followed exactly the ſame plan, which they have all along obſerved in the Highlands of Scotland, in expending the money which they have laid out in attempting to convert the North American Indians, I humbly preſume, that more ſucceſs would have followed their exertions. I am

Men err, when they depart from the example of the apoſtles, in trying to propagate Chriſtianity, when they have it in their power to follow it. But they will often find, that it is not in their power to follow it, except they alſo be apoſtles. If a man be ſure that he is an apoſtle, let him not confer with fleſh and blood, but let him go among the heathen, for woe unto him if he preach not the goſpel. If he be an apoſtle, he will ſucceed, and if he be in a miſtake, hardſhips will correct it. If he be left to himſelf till he exhibit his credentials, it is not likely that he will do much harm. If he likes, however, to hold a humbler ſtation in endeavouring to promote the intereſts of Chriſtianity, he may teach children. The letters of the apoſtles are addreſſed to ſaints. Had letters from teachers of children been extant, more might have been learned concerning the way in which they proceeded. Children are as likely to become religious as grown up people. Many expreſſions in the Bible prove this; "Train up a child in the way he ſhould go, and when he is old he will not depart from it." "He that delicately bringeth up his ſervant from a child, ſhall have him become his ſon at the length." Paul travailed again as in birth, till Chriſt was formed in the little children of his acquaintance. They were children in whom Chriſt was not formed; yet Paul's hope of them, ſeems to have made him very anxious about them. A plan may be ſcriptural and adviſeable, and yet

doubtful, however, whether ſuch a plan be altogether practicable among the North American Indians; and, I ſuppoſe, the ſociety did not find themſelves at liberty, to lay out the money which they expended in attempting to convert them, in any other country, as they have always paid ſtrict attention, in the management of their funds, to the inſtructions of the donors, and the purpoſes for which they were left by them. I believe there are many, who have not time to attend to the management of miſſionary affairs, who would very willingly contribute to their ſupport. Perhaps they could not do better, than commit the management of what they may be inclined to lay out in this way, to the Society in Scotland for Propagating Chriſtian Knowledge, who will always be ready to diſpoſe of it, according to their inſtructions. Two letters patent have been granted to this ſociety, one by Queen Anne, and the other by King George the II. They authorize it, to endeavour to promote Chriſtian knowledge in popiſh and infidel countries, as well as in Scotland. Its funds, however, for foreign miſſions are very ſmall, and certainly ought to be increaſed.

it may not be the plan of the apoſtles. "Are all apoſtles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all ſpeak with tongues? Do all interpret?" Perhaps the apoſtles never either learned or taught geography, mathematics, medicine, &c.; yet, he would be ſilly who would aſſert, that a miſſionary ought not to make uſe of theſe for the furtherance of the goſpel.

Several of the Suſoo children who are in Clapham, are ſons of chiefs, and the reſt of them may ſoon become chiefs if they behave themſelves well. They may have very great influence in reforming their country, both by introducing uſeful knowledge, and wholeſome laws, and by recommending Chriſtianity. Some may be inclined to ſay, that it is unwarrantable to uſe any influence of this kind to promote Chriſtianity, becauſe political influence has often injured it, and becauſe the apoſtles never made uſe of it; but they may as well ſay, that money is not to be uſed for promoting it, becauſe when Judas betrayed Jeſus, he ſold him for thirty pieces of ſilver. The apoſtles were never able to command political influence to promote Chriſtianity, but they were always ready to avail themſelves of the protection that the laws of the countries in which they preached afforded them, and in ſeveral inſtances they claimed it. But political influence is often a vague and unmeaning phraſe. It is readily allowed, that it is unlawful to promote Chriſtianity by coercive meaſures; but a man would have very great political influence, indeed, who could obtain a complete religious toleration, in many parts of the world at this day; and yet Chriſtianity requires all this influence*. Except it were tolerated, no

* It is, indeed, ſurpriſing, that the rulers of any country are ſo ill adviſed, as to refuſe a complete religious toleration to the people whom they govern. Every body knows, that attempts to force uniformity, have diſtracted Chriſtendom, and filled it with civil wars. Rulers may have a real and ſolid, though a ſinful intereſt, in promoting religious diviſions, but ſurely they can have none in preventing them, except in very extraordinary caſes. In modern times, religion has produced more political revolutions in Europe, than any thing elſe has done, but it never did ſo, except when there happened to be a very great agreement in religious opinions, among thoſe who attempted to revolutionize. Notwithſtanding all that ſeditious men tell us, about the political plots of ſilly and hot-head-

peaceable man could labour to promote it with honeſty. In ſome places, it would be high treaſon to preach Chriſtianity. We find no fault with men of fortune, when they lay out large ſums to promote the goſpel, nor do we ever take it into our heads, to blame them for not acting apoſtolically, when they lay out their money for this benevolent purpoſe, becauſe their fortunes might make them princes in ſome parts of the world, and throw as much political influence into their hands, as they would be able to manage with diſcretion. A man who is poſſeſſed of L. 200,000 might go to many parts of the world, and purchaſe 20,000 ſlaves, and be at once their king, their phyſician, and their paſtor; but who would refuſe his influence in promoting Chriſtianity, becauſe he had it in his power to become a king? If ſuch a man uſe his influence in a ſcriptural way, he deſerves the warmeſt gratitude of all good Chriſtians, and if he do not, it is their buſineſs to prevent him from injuring Chriſtianity. If Chriſtianity conſiſted of levees, ſplendid retinues, grand proceſſions, and magnificent churches; and, if its intereſts depended on a certain way of managing them, the influence that fortune

ed enthuſiaſts, it may be obvious to every body, that nothing like a revolution can be attempted, at preſent, by the religious people of Great Britain. They are divided in their views, and they have not confidence in one another. Were they even miſchievous in their intentions, they durſt not propoſe a plan. So long as they are ſo divided, there can be no co-operation of this kind among them. If we find one or two religious men, become demagogues in ſchemes of ſedition and rebellion, we will find their conſtituents to be, in general, the moſt unprincipled people in the nation. Who brought about the reformation in Germany and in Britain, with all the political alterations that followed? It was a large body of people, united in ſentiments and views. Religious parties hindered its progreſs, they did not forward it. Did religious parties revolutionize France? A powerful combination againſt all religious parties whatever, revolutionized it. Some think, that nothing is more likely to preſerve peace and order in our country, than to cruſh the diſſenting intereſt as much as poſſible. But our Parliament have certainly wiſely judged otherwiſe. Government ought equally to dread diſſenters, and members of the Eſtabliſhed Church, when they ſeem to be completely united in ſentiments and views. Although religious diviſions, however, will inevitably preſerve our country from a revolution, ſo long as they continue, very great inconvenience and ground for ſuſpicion may ariſe, from ſeditious people aſſuming the appearance of religion; but it does not appear likely, that any very material evil can ariſe from this.

would give to the great, might make Chriſtians tremble for the whole cauſe, for the poor and the wretched would have the ſmalleſt ſhare in it; and yet, without the influence of the great, it could not be ſupported. In fact, it would only be the religion of the rich. But the kingdom of Chriſt is not of this world. All the kings in Chriſtendom, cannot deſtroy the leaſt particle of Chriſtianity, if I may uſe ſuch a phraſe; yet, their influence in inducing many to pay ſuch a candid and ſtrict attention to it, as might end in their converſion, might be very great *. But if their influence in this reſpect ſhould neither be great nor ſalutary, they have as good a right to be religious as other men have to expreſs their deſire to ſee Chriſtianity flouriſh, and to endeavour to promote it. If civil rulers are not friendly to Chriſtianity, they will try to injure it. It is idle to ſay, that religious liberty is a natural privi-

* It is, perhaps, worthy of notice, that the rulers of every country that embraced the proteſtant religion at the reformation, profeſſed Chriſtianity, and encouraged it in their own way. Religious liberty is certainly highly valuable; and, notwithſtanding the fault that reſpectable diſſenters in Scotland, have found with the religious toleration which Cromwell and King James the VII. granted to all parties, and which has been granted by our Parliament, almoſt ever ſince the union ſettlement, yet true religion can ſcarcely be expected to flouriſh without it. Thoſe who are fanatics in conſequence of it, would likely be hypocrites, were a ſtrict uniformity enforced. I am not certain, however, that a country can receive no benefit from the religion of its rulers. They always have it in their power to encourage religion, and if they be not diſpoſed to encourage it, they will be diſpoſed to injure it. People are, indeed, too ready to live ſecure, careleſs, and ſatisfied with the mere name and outward forms of the religion of their rulers; but if the people, in general, were not to call themſelves Chriſtians, they would aſſume ſome other religious name, that would perhaps be attended with more ſtubborn obſtacles to the ſpread of true religion; for all religious names have particular ideas attached to them, which influence the conduct of men. Were the oppreſſion of Chriſtians favourable to Chriſtianity, as ſome ſeem to ſuppoſe, we might expect to meet with more true religion in Antioch, Aleppo, and Conſtantinople, and other cities in the Turkiſh empire, than in any other cities in the world. This, however, is certainly far from being the caſe. Chriſtianity, it is true, ſupports thoſe who embrace it, under the greateſt hardſhips and difficulties; but there would ſurely be ſomething very ſavage and fierce in it, if it always flouriſhed moſt in the midſt of oppreſſion, contentions, and bloodſhed. I believe this to be the true character of Mohammedaniſm.

lege. Chriſtians may cheriſh godlineſs in their own ſouls, in any circumſtances; but they can enjoy no more religious liberty, than thoſe who are ſtronger than they may chooſe to grant to them. The arguments that would ſoften their hearts ſo much, as to make them believe liberty of conſcience to be a natural privilege, when they found an intereſt in refuſing it, would make them Chriſtians, and then they would favour Chriſtianity of courſe. Men might be guilty of unpardonable miſchief to their fellow-creatures, and the ruin of their ſouls, by refuſing to employ the influence of a king for their converſion, provided he did not require it to be uſed in an unſcriptural way. There is not a ſentence in the Bible, againſt uſing the aſſiſtance of a great man or king, in furthering the ſpread of Chriſtianity, of which I recollect. I do not think it ever ſtruck Nehemiah, that it was a ſin to uſe Artaxerxes' influence, when he went to repair Jeruſalem. I do not ſee, if ſuch a ſtep was lawful under the Old Teſtament diſpenſation, why it is unlawful under that of the New; for the New Teſtament ſays no ſuch thing, ſo far as I know, and it is certainly wrong, not to make uſe of the aſſiſtance which God's good providence offers us, in promoting his cauſe in the world. The religious œconomy of the Jews was peculiar to themſelves, but it was holy, and kings and prieſts had their own particular parts of it to manage. Each had a right to manage his own part, and no one elſe had a right to manage it for him. God, however, never committed the management of any part of that religion to Artaxerxes, yet Nehemiah was thankful for his aſſiſtance, and availed himſelf of it, when it was warrantable for him to uſe it.

Chriſtianity is a religion for poor and rich. It ſupports the one, and it humbles the other, but it has its ſole dependence on neither. It requires, and may demand the cordial ſupport of all who embrace it. If they are not diſpoſed to ſupport it in a way agreeable to its own ſpirit, their zeal for it is either founded on a pretence, or on a miſtake. Chriſtianity never provoked either the ſeditious and lawleſs ſtirrings of the factious, who dread the interference of all influence that may tend to cruſh theirs, nor the capricious and mercileſs adminiſtrations of a tyrant. It is abſurd to refuſe the influence of kings in promoting

Chriſtianity, becauſe they ſometimes pretend to zeal for it, when they do bad things. On this principle the aſſiſtance of all ranks may be refuſed, for in all ranks men do bad things, while they pretend to zeal for Chriſtianity. If the aſſiſtance of any great man be acceptable to Chriſtians, in promoting the cauſe of Chriſt, I ſee no reaſon why the aſſiſtance of a king may not be accepted, and even aſked in ſome caſes.* A king has it often leſs in his power to hurt religion by hypocritical pretences, than many of his ſubjects. A king's power, of which the people are always jealous, is for the moſt part bounded by laws and cuſtoms, which it would be dangerous for him to tranſgreſs; but a few of his wealthy ſubjects, who may have lived quietly and obſcurely, and to whom the eyes of the people have never been directed with jealouſy, may at once agitate the peoples minds, with impunity, in a way that would endanger the ſecureſt throne in Europe, were he who ſits on it to attempt it. The Turkiſh emperor cannot impoſe a new tax on his ſubjects, but the peculations of his Baſhaws have no bounds. It would be ridiculous to refuſe the benevolent aſſiſtance of a man in promoting Chriſtianity, becauſe he might have influence enough in Scotch or Engliſh boroughs, to get himſelf choſen to be a member of Parliament. In ſhort, rich and poor not only may endeavour to promote Chriſtianity, but they are highly to be blamed if they do not both endeavour to promote it, and unite in endeavouring to do it; for Chriſtianity requires union in thoſe who embrace it. Thoſe, however, who pretend to promote it, in a way that may tend to injure it, while they have very different objects in view, deſerve neither encouragement nor aſſiſtance from Chriſtians, nor is it likely that they will meet with either the one or the other from them, when their views are known. Chriſtians are honeſt men, but rogues ſometimes impoſe on honeſt men by pretending to honeſty; for a man never thinks of cheating his neighbour by calling himſelf a rogue, nor do hypocrites of any rank try to deceive Chriſtians, by telling them that they are enemies to Chriſtianity; yet honeſty and Chriſtianity are ſtill good and profitable, both for the preſent life, and the life that is to come, notwithſtanding the wicked uſe that rogues and hypocrites make of them. Were we always to refuſe to uſe

a thing becauſe it has been abuſed, we ſhould all die of thirſt and hunger, in a few days; for the world has abounded, and ſtill does abound, with drunkards and gluttons. There would be ſomething ſuſpicious in Chriſtianity, were the care of it confined to any one rank; but this, thank God, it is not. It is the peculiar province of clergymen, indeed, to attend to its intereſts, and, let kings do what they will, they ſhould teach the people to do right; but if both kings and clergymen ſhould betray a want of godlineſs, Chriſtians will hold faſt their profeſſion. Thoſe who are poſſeſſed of Chriſtian meekneſs and love, will refuſe aſſiſtance from none in their endeavours to promote Chriſtianity, but will be glad that thoſe who offer it are not open pagans or infidels. When we ſee men of power or of fortune, uſing their ſubſtance, their letters, or their counſels, in advancing the cauſe of Chriſt, we ought to be thankful. If their plans be wrong, we may endeavour to ſet them right; but it would be an impious, ungrateful, and criminal ſlander, to try to weaken their influence, by holding them up to the public as men of mixed motives, or bad intentions, and men, the tendency of whoſe conduct would be likely to injure religion, without the ſtrongeſt grounds for ſuſpicion. A few ſteps that may appear eccentrical and unſcriptural, will not warrant us in uſing any ſuch liberty with their character. Charity thinketh no evil. If we do not like their meaſures, we need not cooperate with them; yet, if we be Chriſtians, we will not ſhew any groundleſs backwardneſs towards them. The apoſtles differed; ſurely ſome of them were wrong.

If the Sufoo boys ſhew themſelves to be religious, who are likely to be ſettled as chiefs in Sufoo towns, they may have it in their power to do an eſſential ſervice to the cauſe of Chriſt in that country. They may teach the children to read, and to underſtand, and repeat the leading doctrines of Chriſtianity, and they may offer premiums to all who may learn ſo much as they may appoint. In this they may be aſſiſted by the good people of Britain, whoſe liberality is never wanting, when an object worthy of it is held up to them. And ſurely they never engaged in a cauſe more worthy of generous efforts, than to attempt to baniſh the barbariſm and ignorance of thoſe haunts of cruelty and bloody ſuperſtition, in which Satan's ſeat is,

in which houſes are built for his accommodation, in which he is entertained with the moſt cordial attention, and in which gifts are beſtowed on him, with a barbarous profuſion.

Some, who would not like to be called infidels, may think that the Suſoos are perfectly happy, or at leaſt as happy as mankind can well be in this evil world. When an European viſits them, they gather in crowds, and ſtare at him. He ſees in their countenances, the appearance of neither diſcontent nor miſery. When they look at him, the greatneſs of their ſurprize and curioſity overcomes the ſymptoms of every uneaſy feeling, and beguiles him into an opinion, that they are happy.

But, alas! among thoſe who gazed at him, did an European never ſee a miſerable wretch, emaciated by the waſting influence of ſuperſtitious terror? Did he never ſee any one betray a glance of ſuſpicion and alarm, when ſome one happened to draw near him, whoſe diabolical influence he dreaded? Thoſe who are well acquainted with the Suſoo people, know, that the terrors which an old wife's bull's horn, ſtuffed full of blood and leaves, inſpires, will baniſh him from his wives, his children, and his home, whom the dangers and the fatigues of war never made to murmur. Some may think it enough to obſerve, that theſe are fancies; but they are fancies that operate with ten thouſand times more energy than the fineſt ſentiments of renowned philoſophers. They are fancies that have deſolated and depopulated the fineſt countries in the world. We pray that the dominion of our Redeemer may be from ſea to ſea. But, alas! what would be the glory of reigning over a waſte, trackleſs or ſcarcely marked by the feet of ſavages. When he is glorified, the waſte and deſolate places will be inhabited. How glad would many be, to ſee the unnumbered ſavages, that roam in the unbounded foreſts of North America, converted to Chriſtianity! yet, by a careful attention to the increaſe of population, in ſome parts of the world where the people are already accuſtomed to a ſettled way of living, a number, exceeding that of the Indians of North America, might be raiſed up, and added to the church of Chriſt, before a tenth part of them could be prevailed on to lay aſide their wandering.

The moſt happy effects may be expected to proceed

from teaching the Sufoos to write and read their own language. Their language may become fit for communicating religious ideas with clearneſs. It may come to be more copious, more extenſively underſtood, and leſs changeable in its pronunciation, and in the meaning of its words. The means of inſtructing the Sufoos, may become eaſy and numerous. The labours of thoſe who may endeavour to teach them, whether they be Europeans or Africans, may be ſupportable. Should their firſt teachers die, before the whole Scriptures be tranſlated into the Sufoo language, their converts may have ſomething like ſtandard books to be appealed to. The progreſs of Mohammedaniſm may be checked, and the impoſtures of thoſe who teach it may be detected. Much Chriſtian knowledge may be diffuſed throughout the country, and the way may be prepared for any zealous and godly European, to go and preach the goſpel among them, with as much ſucceſs as he could be expected to preach in the Highlands of Scotland. Their comforts and population may be greatly increaſed. As their country is a mart for commerce on that part of the coaſt, and as they are viſited by many thouſands of people from all the countries around them, the word of the Lord may ſound out from them into all the countries in their neighbourhood. As their inland neighbours are always afraid of them, both becauſe they underſtand the uſe of fire arms, and becauſe they can prevent them from having any intercourſe with Europeans when they pleaſe, by refuſing them the privilege of trading in their country, they may afford an aſylum to any of them who may chooſe to embrace Chriſtianity. There is reaſon for hoping, that they will be ready to do all this, as the moſt powerful chief in their country already avows himſelf to be a Chriſtian, and frequently proſelytes ſome of his countrymen.

Although the country of the Sufoos, be now greatly deſolated and depopulated, by a mercileſs trafficking in ſlaves and ſouls of men; although it be filled with habitations of cruelty, and the frightful haunts of ſuperſtitious terror; yet, have we not reaſon for hoping, that, when Chriſtian knowledge may be widely diffuſed among them, along with the uſeful arts, "the waſte and deſolate places, and the land of their deſtruction, ſhall even be too

narrow, by reaſon of the inhabitants, and that they that ſwallowed them up ſhall be far away?" Now their oppreſſors "ſit in the lurking places of the villages; in the ſecret places they murder the innocent, their eyes are privily ſet againſt the poor. They lie in wait ſecretly, as a lion in his den, they lie in wait to catch the poor, they catch the poor when they draw them into their net. They crouch and humble themſelves, that the poor may fall by their ſtrong ones." We have reaſon for hoping, however, that the period is not far diſtant, "when their ſons," who are now torn from them with impunity, and ſent to drag out a miſerable exiſtence in hard ſervitude, in foreign lands, "ſhall be as plants grown up in their youth," and when their daughters, now the victims of cruel tyranny and brutal luſt, "ſhall be as corner-ſtones, poliſhed after the ſimilitude of a palace;" when "there ſhall be no breaking in nor going out among them," and when "there ſhall be no complaining in their ſtreets."

I was, in the ſecond place, to take notice of the tracts, that the Society for Miſſions have gotten printed in the Suſoo language, which I ſhall do ſhortly. I ſhall mention them in the order, in which I think they ſhould be learned. The firſt is, a ſmall Spelling-book, to which the Church of England Catechiſm is added. I could not tranſlate this catechiſm altogether literally, without introducing a number of new words; but, I truſt, I have made no alterations which are not agreeable to the opinions of the evangelical clergy of the Church of England, and to the articles, ſo far as I recollect them.

The ſecond is, a ſmall Catechiſm, a little larger than Dr Watts' Catechiſm of the Principles of Religion, for little children, and containing it, with a few alterations. It was written by Mr Macaulay, and printed for the Sierra Leone children, in Freetown, while he was in the colony, and tranſlated by me into the Suſoo language, and taught to the Suſoo children at Kondaia, by Mr Greig. I firſt tranſlated it into the Suſoo, and then from the Suſoo again, into the Engliſh. I have followed this plan with all that I have tranſlated. On this account, it is ſomewhat different from the catechiſm which Mr Macaulay wrote for the Sierra Leone children. I am ſorry that I have not added

Dr Watts' ſcripture-names to it. I conceive that one of the Suſoo boys might be able to accompliſh this.

The third is Dr Watts' ſecond Catechiſm of the Principles of Religion. I have been under the neceſſity of making ſtill greater alterations on this catechiſm, than on the Church of England one. Of the proofs that follow each queſtion, I have made a new one, by aſking what the book of God ſaid concerning it. I have kept out ſome of Dr Watts' proofs, and have added ſome that I thought plainer, and more likely to be underſtood by the Suſoos. After tranſlating it into Suſoo, I tranſlated it again into Engliſh. I have introduced ſeveral Arabic words into it, which will require to be carefully explained, and, indeed, it will all need to be explained, as the ideas which it contains, are new to the Suſoos.

The fourth is Dr Watts' hiſtorical Catechiſm for children, of the Old and New Teſtament. I have kept ſeveral words out of this catechiſm, which I thought it could want, without being any leſs plain and inſtructive. This is the principal alteration which I have made on it. I have introduced ſome Arabic words into this catechiſm alſo, which will require explanation.

The fifth is a ſmall book, which I have called Religious Inſtructions for the Suſoos. In writing the firſt part of it, I made a good deal of uſe of a ſmall book of religious inſtructions, which was publiſhed ſome years ago by Dr Ryland I ſuppoſe, for the uſe of Baptiſt miſſionaries. My anxiety to tranſlate all that this book contains, embarraſſed me ſomewhat, but it ſet me on a plan of abridging the Bible. I humbly conceive, that this ſmall book contains the moſt important events that are recorded in the Bible, while the leading doctrines of Chriſtianity are ſo plainly connected with them, that they may be eaſily learned by any who may be able to read it correctly. The Suſoo children may read it while they are learning the catechiſms, of which I have taken notice.

The ſixth is a ſmall Catechiſm, intended to point out the Advantages that would ariſe to the Suſoos, from the Introduction of the knowledge of Letters into their Country. In this catechiſm, I have urged ſuch motives, as may ariſe from religious, civil, and commercial conſiderations, and from a view of the general advantages that would accrue to their

country, from a knowledge of foreigners, the means of drawing improvements from them into their country, and a certain and convenient plan of correſpondence with them, and with one another.

The ſeventh Catechiſm is written with a view, to expoſe the abſurdity and danger of the ideas of religion which the Suſoos entertain, and to recommend the Chriſtian religion to them, and the Bible, as the only book that can give them certain information about what relates to another world. In this, and in the ſixth catechiſm, I have avoided reaſoning on principles, which I had ground to think, the Suſoos would not univerſally acknowledge.

The eighth is ſomewhat larger than both the ſixth and the ſeventh. It is intended to draw a compariſon between the means employed by Chriſt and Mohammed, to eſtabliſh their religions in the world; their moral characters, and the evidences that they gave of their being meſſengers of God; and to anſwer ſome Mohammedan objections againſt the divinity of Chriſt, his being the Son of God, and his crucifixion in the fleſh, &c. I have begun with giving an account of Mohammed's relations, his occupation, marriage, announcing himſelf prophet, friends, oppoſition, aſſiſtance, &c.; and always, after ſtating as many facts as I thought the mind might take a diſtinct view of at once, I have compared the circumſtances and conduct of Chriſt, to the circumſtances and conduct of Mohammed. The facts concerning Mohammed, which I have ſtated, are moſtly drawn from the Koran, and Abulfedas' Annals, and are ſuch as are not likely to be diſputed by the Mohammedans. Thoſe concerning Chriſt, are drawn from the New Teſtament of courſe. Although I have not pleaſed myſelf with calling Mohammed bad names, yet I thought it neceſſary to declare, that I ſuppoſed his conduct to be wicked, even after I had ſtated arguments, which ſome may conceive to be ſtrong enough to prove it, in order that none might think that I intended to reconcile the Bible and the Koran. What I have ſaid concerning the progreſs of Mohammedaniſm in Africa, may point out the neceſſity of a catechiſm of this kind. The three laſt catechiſms are intended to be bound up together. The ſecond, third, and fourth, may either be bound together or kept ſeparate.

The ninth is, the Grammar of the Suſoo language, to

which a ſmall Vocabulary is added. It may afterwards be neceſſary, perhaps, to lay down rules for writing and ſpeaking the Suſoo, which this grammar does not contain; but I humbly conceive, that it may conſiderably facilitate the learning and improving of the language.

Although the Vocabulary be ſmall, it is intended to contain all the words that I have uſed in writing Suſoo. Some have eſcaped my notice, but they may eaſily be underſtood from the tranſlation. I could have compounded the words, ſo as to have ſwelled it to a much greater ſize, but I was doubtful whether it would anſwer any good purpoſe, except I had been tranſlating an Engliſh Vocabulary into Suſoo, which would be an uſeful work, but, on account of preſent circumſtances, it is beyond my power to accompliſh it. I have added to the Vocabulary, the names of ſome of the principal towns that are ſituated near the banks of the Rio Pongas; a Liſt of Arabic Books, of which I have heard among the Mohammedans; and of the Names of Learned Men in the Mandinga and Foulah countries, with whom an uſeful correſpondence might be opened up in the Arabic language.

As it is difficult to uſe the Suſoo particles properly, I have marked the moſt of the verbs with an aſteriſk, which have ra placed between them and the preceding noun which they govern; for ra is by far the moſt difficult particle in the Suſoo language. I might have mentioned in the Grammar, that it may always be uſed to make a neuter verb active. It ſometimes precedes a verb through all its voices and tenſes, and even when abſtract nouns are formed from it, by adding fe, ſhe, whûli, ire, &c.

When verbs have nouns regularly placed before them, I have ſeldom given any examples. All verbs marked with a ſtar, take nouns before them, and all that are unmarked, and along with which there are no examples. Where examples are given, the analogy of them muſt always be followed in the conſtruction of the noun and the verb. The Arabic words which I have introduced into the Suſoo, are marked in the Vocabulary.

I might have ſwelled the Vocabulary too, by tracing out the etymology of Suſoo words. I could have traced many of them to the Arabic, as, ſhe, tāmi, fala, iāri, dunia, &c. but I was nōt certain that it would be of any uſe to do

this. When a ſyllable is added to verbs, which have only one ſyllable in the preterite, in order to form the future time, or the paſſive voice, &c. the firſt ſyllable is always long. This might have been noticed in the Grammar, as a rule for pronunciation.

I conceive, that after the ſmall orthographical table has been accurately learned, which precedes the Spelling Book and the Religious Inſtructions, the Suſoo may be read without any difficulty. All the words almoſt are ſhort, and their ſounds are ſo diſtinctly marked with accents, that if they be pronounced quickly, I ſcarcely ſee how it can be poſſible to err in reading them. I would have made the Spelling Book a good deal larger than it is, had I not been convinced, that there was very little need of a larger one. I had ſet out upon a plan on which I could have ſwelled it to a conſiderable ſize, but I thought it would be idle to finiſh it. I allow that a k ſhould often have been inſerted between n and g, in order to make the orthographical plan complete that I have adopted. For inſtance, inſtead of ſinge, I ought to have written ſinkge; inſtead of iengiſa, ienkgiſa; inſtead of mungē, munkgē. This, however, may be attended to, ſhould another edition of the tracts be printed. I have, for the moſt part, attended to it in writing the four laſt Catechiſms.

I allow that there are ſeveral inaccuracies in the tracts that have been printed in Suſoo, but I ſcarcely know of one which renders the ſenſe ſo obſcure, that it may not eaſily be diſcovered. The moſt of them conſiſt in the want of accents, and in orthographical blunders. If a word is ſpelled two ways in the Vocabulary, the firſt ſpelling may always be diſuſed, and the other adopted, except when the firſt ends in ng, and the ſecond in ngji. When words which end in ng are governed by verbs preceded by ra, and when they are made plural, they muſt be made to terminate in ngji. By attending to theſe obſervations, there can be no difficulty in correcting any thing that may be doubtful concerning orthography in the tracts. I did not by any means expect to get them made ſo correct as they are. Mr Ritchie, who printed them, has been at very great pains with them, and has had very great patience in attending to alterations which I had very frequently occaſion to make.

Although ſome of the grammatical rules that I have laid down, may make the language leſs familiar to the Suſoos, than when it is ſpoken with all the licence which they uſe in common converſation, yet I have been ſo careful to make what I have written plain and eaſy, that I have not inſerted a ſingle phraſe, which did not ſeem to be perfectly underſtood by a Suſoo boy who dwells along with me, after I had told him the meaning of the Arabic words that I have introduced, moſt of which are familiar to many of the Suſoos. I humbly conceive, that when the tracts are read with fluency to the Suſoo people, they will underſtand them in general.

I think it proper to mention, that if I have advanced any opinion in any thing that I have written for the Society for Miſſions, which may diſpleaſe ſome good people, they are not accountable for it, as I found that it would have retarded my progreſs exceedingly, had I ſent them a copy of every thing that I wrote, and waited till they had ſent me their opinion concerning it. Had I gotten the tracts printed in London, where I might have had their opinion concerning every part of them, they might have been, perhaps, conſiderably altered to the better; but of this my circumſtances did not admit. The general outlines were known to them, and it is to be hoped, they will bear with any parts that they might have thought proper to correct.

Had the Society for Miſſions not adopted this plan of writing tracts in the Suſoo language, my labours in Africa for about two years and an half, which (God knows) were ſevere enough, muſt have been almoſt fruitleſs. It was a plan which I had long meditated, and I thought I could have influence enough among my friends in Scotland, to recommend it to them; but, owing to cauſes which it would perhaps be improper to inveſtigate at preſent, I was miſtaken. I hope the Society for Miſſions will have no cauſe to rue what they have done, and that when they ſhall have fully carried their plan into execution, the Suſoos will be as eaſily converted to Chriſtianity, as the people of the Highlands of Scotland. After the people have learned to read in their own language, who live in the towns ſituated near the banks of the Rio Pongas, ſome zealous and godly European may learn it, viſit

the Sufoo country in the dry feafon, purchafe a fmall canoe, hire two grumettas, fail from village to village, vifit 7000 people in the courfe of a week, and preach the gofpel to them, without ever walking five miles at a time, leave them in time to get off the coaft before the rainy feafon commence, return to his own country, give an account of his labours, fuccefs, the ftate of religion, fchools, agriculture, manufactories, and population in the Sufoo country, fuggeft plans for its improvement, receive inftructions, and go back when the rainy feafon is over, and perform the fame round of duties.

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GRAMMAR

OF THE

SUSOO LANGUAGE.

I. Of Letters and their Powers.

Of Conſonants.

I Have not obſerved that the Suſoos have any ſounds like thoſe which are expreſſed among us by the letters v and z; yet theſe letters may be conſidered as belonging to the Suſoo alphabet, as it will probably be neceſſary to introduce new words which will require them. It may perhaps be uſeleſs, however, to employ the letters x and y, as their ſounds may eaſily be expreſſed by ks and i. More marks than are neceſſary for expreſſing ſounds, cannot fail to make a language difficult. The deep guttural ſound which the people of Northumberland give to r, and which is very common in the Suſoo country, is expreſſed by an italic *b*. Any mark which the writer chuſes, may be uſed to diſtinguiſh it in manuſcript. It may be convenient enough to draw a ſtroke acroſs the h, as it is drawn acroſs the t. The conſonants, except this *b*, have the ſame powers as in Engliſh. Sh may be pronounced with a kind of hiſſing ſound like ſs; ſh in *ſhall* has not the proper ſound of it. G is always hard, as in *gold*; k has the ſound of g when it precedes it.

II. Of Vowels.

There are thirteen vowel-ſounds in the Suſoo language, moſt of which are to be found in Engliſh, although not expreſſed by exactly the ſame marks. A has two ſounds, e has four, i has two, o has two, and u has three; they are all marked in the following manner, ā a, ē e è ë, i î, ū u û: ā has the ſound of a in *father*, and a has the ſound of a in *land;* ē has the ſound of e in *there*, e has the ſound of e in *lineal*, or perhaps the ſhort ſound of à in *hate;* but the ſhort ſound of a in *hate*, is ſcarcely to be found in the Engliſh language, although the Scots uſe it commonly, eſpecially the people of Aberdeen: è has the ſound of e in *men*, and ë has the ſound of e in *me;* i has the ſhort ſound of e in *me*, or perhaps the ſound of i in *field;* î has the ſound of i in *fill;* ū has the ſound of oo in *food*, u of u in *full*, and û has the ſound of u in *but*. Beſides theſe marks, the ſhort vowels are often marked with an acute accent, in this manner, á é í ó ú. The purpoſe of this accent is, to render a reduplication of conſonants unneceſſary. It is never attended by any other accent, nor does it ever alter the proper ſound of the vowel over which it is placed. All that is neceſſary is, for the voice to dwell ſhorter time on it than when it wants an accent.

III. Of Pronunciation.

According to the plan of orthography that has been adopted for the Suſoo language, it has no quieſcent letters. Every letter has the ſound which has been already pointed out, as belonging to it; yet, ſhould any one, ſpeaking it, not attend to the following rules, the Suſoo people might find it difficult for ſome time to underſtand him. They

ſcarcely apply except to pronouns, and to words ending in ng, or in which ng occurs; for I do not recollect of any beſides vowel-terminations in the Suſoo language, except ng, m in em, *I*, and nimnim, *to taſte*, and n in nabán, *who, whom, what, which, that.*

1. N has ſometimes the ſound of r before r; as, ſe nabán ra, *becauſe*, which is pronounced as if it were written ſe nabár ra.

2, N is often pronounced like m before m, b, f, p; as, kë nabán ma, *according as*, nabán bè, *to whom*, nabán fa be, *who came here*, nabán píſa, *who excels;* which are pronounced as if they were written kë nabám ma, nabám bè, nabám fa be, nabám píſa.

3. N is often pronounced like ng before k and *h*; as, nabán kulong, *who knows*, nabán *h*ába, *who cut*, which are pronounced as if they were written nabáng kulong, nabáng *h*ába.

4. M in em, *I*, muſt always be pronounced like ng before a vowel; as, em a kulong, *I know it*, which muſt be pronounced as if it were written eng a kulong. Were it pronounced em a kulong, it would ſignify, *I do not know it.*

5. Ng has often the ſound of n before n; as, mung na a ra? *what is it?* which requires to be pronounced as if it were written mun na a ra?

6. Ng is often pronounced like m before m, b, f; as, atang mā ra, *it is not he*, mung beri? *what time?* mung fe ra? *what is the matter?* which are pronounced as if they were written atam mā ra, mum beri? mum fe ra?

7. Ng, at the beginning of words, marks the naſal ſound.

Although I have written theſe rules, yet I would not have perplexed any one with them, had

it not been that I conſidered them to be of ſome importance to thoſe who may wiſh to learn the Suſoo language, from the Suſoos themſelves. Without attending to them, it would be difficult for the perſon who might wiſh to learn it, to know the proper pronunciation of many words, as the ſounds of many words would depend on their connection with other words. I have found this to be a principal difficulty, and, had it not been owing to it, I might have employed ſeveral uſeful words which I was afraid to uſe, leſt I ſhould render what I wrote unintelligible, by not knowing their proper pronunciation. It might be good, however, to accuſtom thoſe, who may learn to read and write Suſoo, to give a full and diſtinct ſound to every word, without regard to its connection with other words. The moſt of theſe irregularities in pronunciation, perhaps, proceed from indolence, and are much more frequent among barbarous people, than among thoſe who are tolerably civilized. This is the moſt proper time for fixing a ſtandard of pronunciation for the Suſoo people, which will always be ſomewhat different from that of the common people, and ſurely that cannot be leaſt to be preferred, which is attended with feweſt irregularities. Theſe ideas induce me to think, that the rules reſpecting pronunciation which I have written, ought to be regarded, as they may help to make an European underſtood by the Suſoos only, and as they may tend to facilitate the learning of the language from the Suſoos themſelves. It may be neceſſary to remark, however, that what has been obſerved concerning the pronoun em, in the fourth rule, ought to be ſtrictly attended to.

IV. Of Gender.

If there be any difference of termination to point out the genders in the Suſoo language, I have not obſerved it, but I have obſerved ſeveral terminations common to males, females, and inanimate things; as, munkgē, *a chief*, nia*b*alē, *a woman*, *b*ē, *a plantation*, &c. I have obſerved, however, that many nouns, ſignifying things without life, have a ſhort e for their termination. The words *b*ame, *male*, and ginè, *female*, are employed to diſtinguiſh the different ſexes of animals, when they have not different names; as, di *b*ame, *a ſon*, dī ginè, *a daughter*, ninkge *b*ame, *a bull*, ninkge ginè, *a cow:* but di very frequently ſignifies *a ſon*, and tēmadi, *a girl;* yet in telling to whom any girl belongs, the Suſoos ſay, ſènde *b*a di, *that man's child.*

V. Of Number.

The Suſoos have a ſingular and plural number, but it is, for the moſt part, exceedingly difficult to diſtinguiſh the one from the other, by hearing them pronounce the words; and, if we may judge from the little attention that the Suſoos, who have learned a little Engliſh, pay to adding s as the ſign of the plural, we may ſuppoſe that they are little accuſtomed to change their terminations to denote a plural number. When the Suſoos can be made to underſtand what is meant by a plural number, however, they agree that they have a termination to denote it; but I have ſcarcely been able to catch it accurately, yet I have ſometimes been miſunderſtood on account of my inattention to it. Some ſay that they add ē to the ſingular, to mark the plural, and ſome that they add ë. It is probable, however, that the ſound which they give to the plural terminations, depends on the

vowel that precedes them. Thus the plural of iûbē, *a ſheep*, will be iûbēē, and the plural of ſhē, *a goat*, will be ſhēē. I have always written ē as the ſign of the plural, which will often be quieſcent with the Suſoos, till a proper ſound be affixed to it, and it be brought into general uſe. This, thoſe who teach the Suſoo language, ſhould ſtudy to do, for it muſt always be imperfect without a diſtinct plural number.

VI. Of Cases.

According to the plan on which we have proceeded in writing the Suſoo language, the nouns admit of no change of termination, except from ſingular to plural. To one who hears the Suſoo ſpoken, and underſtands a little of it, the inflections may ſeem quite diſtinct; but as each forms a complete ſyllable, which is employed in many other ways, it has been thought proper to keep them entirely ſeparated from the nouns; yet, as thoſe who make uſe of theſe remarks on the ſtructure of the Suſoo language, may have been accuſtomed to the inflections of languages, the nouns of which admit of changes of termination, we may follow the uſual way, and give an example, by adding the little words which frequently follow nouns, and point out their connection with verbs. We may take the word *b*ame, *a man*, for an example:

	Singular.	Plural.
Nom.	*b*ame, *a man*,	*b*ameë, *men*,
Gen.	*b*ame *b*a, *of a man*,	*b*ameë *b*a, *of men*,
Dat.	*b*ame bè, *to a man*,	*b*ameë bè, *to men*,
Acc.	*b*ame ra, *a man*,	*b*ameë ra, *men*,
Voc.	*b*ame ō, *O man*,	*b*ameë ō, *O men*,
Abl.	*b*ame ma, *from a man*,	*b*ameë ma, *from men*.

Ha, the ſign of the genitive, is very often omitted, and indeed it would be well if it were always omitted, where the omiſſion of it might not render the ſenſe obſcure, for it gives an unpleaſant ſound to the ſentence in which it occurs. When one ſubſtantive noun follows another, without *ha* being placed between them, the preceding ſubſtantive has often the ſignification of an adjective; as, iamfa fe, *a deceitful affair*. Iamfa ſignifies *deceit*, and fe ſignifies *an affair*.

VII. Of Adjectives.

The adjectives admit of no changes of termination. When the Suſoos ſay, *good men*, they do not ſay, *ha*meë fangeë, they ſay, *ha*meë fange; but when little words, or particles, point out the different caſes, they are always placed between the adjective and the verb, when the adjectives follow the ſubſtantive nouns; as, e feë fange ra bā, *they did good things*, not e feë ra fange bā, which would be unintelligible. When a ſubſtantive noun, having the ſame ſignification as if it were an adjective, precedes another ſubſtantive noun, the little words which point out the different caſes, are placed between the laſt and the verb. In every inſtance, ſo far as I recollect, when they are uſed in this way, they immediately precede the verb; as, a iamfa fe ra bā, *he did a deceitful thing*, a iamfa fe niā*h*e ra bā, *he did a deceitful and wicked thing*. Niā*h*e ſignifies *wicked*. It may be remarked here, however, that ſcarcely any of theſe little words are placed between nouns and verbs, beſides ma and ra; ra is uſed much more frequently in this way than all the reſt, which frequently govern nouns independent of verbs; but of this we may have an opportunity of treating in a more proper place.

VIII. Of Comparison.

The Suſoos have not always a very diſtinct way of expreſſing degrees of compariſon. Should one ſay, *I am ſtronger than you*, he would perhaps ſay, em bálang*be* e bè, which would likewiſe ſignify, *I am ſtrong for your defence*, or, *I am a powerful friend of yours;* but ſhould he ſay, em bálang*be* píſa e bè, he would mean, *I am ſtronger than you*, and no other meaning could well be given to the phraſe. The Suſoos make uſe of píſa and dangu, to expreſs the comparative. Píſa immediately precedes the noun to which another is compared, which is followed by bè; as, em bálang*be* píſa e bè, *I am ſtronger than you*, a bálang*be* píſa em bè, *he is ſtronger than I.* When dangu is uſed, ra follows the noun or pronoun which it precedes; as, e bálang*be* dangu a ra, *thou art ſtronger than he.* They do not ſay, e bálang*be* dangu a bè. They have no word which correſponds exactly to the Engliſh word *moſt.* In forming the ſuperlative, they employ the word biring, *all;* as, a fange píſa biring bè, *it is better than all, it is the beſt;* or, a fange dangu biring ra, which has the ſame meaning.

IX. Of Pronouns.

It is ſomewhat remarkable, that the ſecond perſon ſingular, and the third perſon plural, are the ſame; as may be ſeen in the following ſmall table of perſonal pronouns:

Sing.	Plur.
Em, *I*,	Muku, *we*,
E, *thou*,	Wo, *you*,
A, *he*,	E, *they*.

Perſonal pronouns, like other nouns, have no oblique caſes, but tang is very often added to them, which forms another pronoun; tang* has no meaning alone of which I know. The pronouns formed with it follow;

Sing.	Plur.
Emtang, *I*,	Mukutang, *we*,
Etang, *thou*,	Wotang, *ye* or *you*,
Atang, *he*,	Etang, *they*.

Ë is a demonſtrative pronoun, which the Suſoos uſe without any variation. It ſignifies *this* and *theſe*; as, e *ba* ë ſhe fë em ma, *give me this thing*; and, e *ba* ë ſheë fë em ma, *give me theſe things*.

Na is a remote demonſtrative pronoun, ſignifying *that* and *thoſe*, which is likewiſe invariable; as, na ſhe fë em ma, *give me that thing*; and, na ſheë fë em ma, *give me thoſe things*.

The poſſeſſives are formed by adding *ba* to the perſonal pronouns, in the following manner:

Sing.	Plur.
Em*ba*, *my*,	Muku*ba*, *our*,
E*ba*, *thy*,	Wo*ba*, *your*,
A*ba*, *his*,	E*ba*, *their*.

Another poſſeſſive pronoun is formed, by inſerting tang between the uncompounded perſonal pronouns and *ba*, or by adding *ba* to the ſecond ſet of perſonal pronouns: thus,

Sing.	Plur.
Emtang*ba*, *my*,	Mukutang*ba*, *our*,
Etang*ba*, *thy*,	Wotang*ba*, *your*,
Atang*ba*, *his*,	Etang*ba*, *their*.

* I believe tang is very often added to nouns, and pronounced tā, but I have given no example of this in writing.

The firſt ſet of perſonal pronouns are very often uſed as poſſeſſives, without any alteration; as, em ſhe, *my thing*, e ſhe, *thy thing*, a ſhe, *his thing*, muku ſhe, *our thing*, wo ſhe, *your thing*, e ſhe, *their thing*.

Bè denotes poſſeſſion often, and when it follows a perſonal pronoun in this ſenſe, it may be ſaid to form another poſſeſſive pronoun. When it is employed in this ſenſe, a *k* is added to the pronoun when it is a vowel. The following may be given as an example of the poſſeſſive pronouns which are formed in this way, with the word, ſhe, *a thing:*

Sing.	Plur.
Em bè ſhe, *my thing*,	Mukuk bè ſhe, *our thing*,
Ek bè ſhe, *thy thing*,	Wok bè ſhe, *your thing*,
Ak bè ſhe, *his thing*,	Ek bè ſhe, *their thing*.

When the pronoun a, ſignifying *it*, precedes this poſſeſſive pronoun, it ſignifies *mine*, *thine*, *&c.* An example of this follows:

Sing.	Plur.
A em bè, *it is mine*,	A mukuk bè, *it is ours*.
A ek bè, *it is thine*,	A wok bè, *it is yours*,
A ak bè, *it is his*,	A ek bè, *it is theirs*.

In the ſame way the Suſoos ſay, e em bè, *they are mine*, wo ek bè, *you are theirs*, e wok bè, *they are yours*, *&c.* They ſay likewiſe, a mukutang bè, *it is ours*, a wotang bè, *it is yours*, and follow the ſame analogy with reſpect to the other pronouns of this form.

Na*b*án is the relative pronoun, and is quite invariable. It changes on account of neither number, nor gender, nor caſe; but the pronunciation

of it is changeable among the Suſoos, for reaſons which I have already pointed out. It would be good, if they could be prevailed on, to give it an invariable and diſtinct ſound, yet thoſe who may chuſe to learn the language, will ſoon be reconciled to all its changes of pronunciation. Some examples of this very ſimple pronoun will be given in another place.

The following is the manner in which the Suſoos expreſs the pronouns, *myſelf*, *thyſelf*, *himſelf*, &c.

Sing.		Plur.	
Emkang,	*myſelf*,	Mukutang,	*ourſelves*,
Ekang,	*thyſelf*,	Wokang,	*yourſelves*,
Akang,	*his* or *herſelf*,	Ekang,	*themſelves*.

They ſay, ſometimes, emtangkang, etangkang, atangkang, mukutangkang, wotangkang, etangkang, but I ſuppoſe theſe are not frequently uſed.

Indē is an interrogative pronoun which ſignifies, *who*, *whom*. It is never uſed but to ſignify beings endowed with reaſon; as, indē fahe? *who is come?* a fa indē ra? *whom did he bring?*

Mung is another interrogative pronoun, which ſignifies *what* or *which*; as, mung na a ra? *what* or *which is it?* This interrogative pronoun is not reſtricted to any one gender. The Suſoos ſay, mung hame? *what man?* mung ginè? *what woman?* and, mung ſhe? *what thing?*

When the Suſoos expreſs *any one*, *any thing*, *any place*, &c. they double the words, muhe, *a perſon*, ſhe, *a thing*, ire, *a place*, and put ō between them; as, muhe ō muhe, *any one*, ſhe ō ſhe, *any thing*, ire ō ire, *any place*. In the ſame way they ſay, bohe ō bohe, *any country* or *nation*, tai ō tai,

any town, *b*ame ō *b*áme, *any man*, ginè ō ginè, *any woman*, *&c.*

X. Of Prepositions.

I would not make this an article, were it not that I conceive, any who may read this attempt to point out the principles of the Sufoo language, will expect to meet with ſomething about prepoſitions; for, ſo far as I know of the language, there is only one in it. There are little words of the ſame ſignification with them, however, which follow nouns and pronouns, and which might be called prepoſitions if they preceded them. As I know of no proper name for them, when they are uſed in this ſingular conſtruction, I ſhall call them particles when I may have occaſion to mention them. They are not numerous, I recollect of ten only, at preſent, and ſome of them are compounded; theſe are, ma, bè, ra, hong, buing, fēma, húma, niāra, niāma, *b*ambe ra.

Ma is ſometimes placed between nouns and active verbs, as the ſign of the accuſative; as, a bo*b*e ma tō, *he looked on the ground.* This is not an uncommon conſtruction. It, for the moſt part, however, governs a noun or pronoun itſelf, placed after the verb, and ſignifies, *into*, *upon*, *againſt*, *&c.*; as, a a woli iē ma, *he threw him into the water*, a a woli a ma, *he threw him upon it*, or *againſt it.*

Bè ſignifies *for*, or *to*, for the moſt part, when it does not imply actual poſſeſſion; as, a fa a ra a bè, *he brought it to him*, a ſhe ra fala a bè, *he wrought for him.*

Ra is employed in a variety of ſignifications. It is often placed between nouns and active verbs as the ſign of the accuſative; as, a fe ra bā, *he managed the affair*; and it often governs nouns itſelf; as, a kili a ra, *he roſe up againſt him*, a a

bomba uri ra, *he beat him with a ſtick*, a a tonkgà a ingniĕ ra, *he took it out of his hands*. It ſeems to be employed often as an auxiliary part of a verb; as, a nū fange ra, *it was good*, a fe fange na a ra, *it is a good thing*, atang na a ra, *that is it*. Indeed, it is exceedingly difficult to learn all the ſignifications of this little word, on the proper uſe of which the ſenſe of a ſentence often depends.

Hong ſignifies *to*, or *unto*, moſt frequently; as, a ſiga a hong, *he is gone to him*, a a ſamba a hong, *he ſent him to him*.

Buing ſignifies *under*; as, a a ſhā a buing, *he laid it under it*. A great number of the Suſoos ſay, bui, when they pronounce this word.

Fēma ſignifies *near*, *in the neighbourhood of*, *cloſe by*, *&c.*; as, a lūma tai fēma, *he dwells near the town*, a na Teembo fēma, *it is ſituated in the neighbourhood of Teembo*, a na e fēma, *he lives cloſe by you*, or *near you*. It is, perhaps, compounded of fe and ma, but of this I am uncertain.

Húma ſignifies *upon*, *on*, *the top of*, *above*, *over*; as, a ſhā a húma, *he laid it upon him*, a ti a húma, *he ſtood on the top of it*, or *above it*, a tibe mŭbeĕ hong, *he ſtands over the people*, that is, *he governs them*. This word is compounded of hung, *head*, and ma, *into*, *upon*.

Niāra ſignifies *before*, *in preſence of*; as, a ti a niāra, *he ſtood before him*, or *in his preſence*; but it never ſignifies *before*, with reſpect to time. It is compounded of nia, *eye*, and ra.

Niāma ſignifies *among*; as, a lūma e niāma, *he dwells among them*; but its ſignification, as well as as that of the reſt of theſe particles, muſt be determined from its connection with other words, and, perhaps, from what may have preceded it. It is compounded of nia and ma.

*H*ambe ſignifies *after*, but it is very ſeldom

uſed without ra; as, a fa a *h*ambe ra, *he came after him.* Sometimes it ſignifies *beyond;* as, a lūma Teembo *h*ambe ra, *he dwells beyond Teembo* *.

Mîne is a word which occurs frequently, and always precedes the noun or pronoun which it governs. It frequently ſignifies *except;* as, biring fā*h*e mîne kiring, *all are come except one.* It is often uſed as an adverb merely, and ſignifies *till;* as, em lūma be mîne a fa, *I will ſtay here till he come.*

Fēfē is another little word which ſignifies *till,* but it has rather a relation to place than to time; as, e nièri e fēfē fa Teembo, *they walked till they came to Teembo.* If there be any other little words worthy of particular attention, I either do not know them, or do not recollect them.

XI. Of Verbs.

Nothing can be more ſimple and eaſy, than Suſoo verbs. They conſiſt often of one ſyllable, and ſeldom of more than two. In the future, ma is added to the ſimple preterite, which is all the change that the Suſoo verb undergoes in the active voice; as, a a tonkga, *he took it,* a a tonkgama, *he will take it.* This future is likewiſe a kind of preſent participle, for a a tonkgama, ſignifies, *he is taking it,* as well as *he will take it.* Few languages, however, are fitter for expreſſing every definite time than the Suſoo, for while its verbs are not perplexed with endleſs inflections, by the help of auxiliary ones, any variety of tenſes may be formed that language can require, or at leaſt, that the moſt copious languages can expreſs.

* Fokhera, *along with,* follows nouns and pronouns, like the other particles that have been inſerted, and likewiſe, bangalang, *acroſs.* Fokhera is perhaps compounded of, fokhe, *a footſtep,* and ra.

Many Suſoo verbs have both an active and neuter ſenſe, which the conſtruction only can determine; as, a a fûka, *he killed him*, a fûka, *he died by violent means, he is dead;* a a ra te, *he raiſed him*, a te, *he aroſe, he was raiſed.* In the ſame way, we ſay, *he broke it, it broke, he burſt it, it burſt, he began it, it began, he endured it, it endured.* As verbs occur very often, which have both an active and neuter ſenſe, it is difficult to learn accurately, in what way the Suſoos form the paſſive voice. It is certain, that, by the help of intranſitive verbs, without ever uſing a paſſive voice, one who underſtands Suſoo well, may communicate his thoughts with perfect clearneſs. I have often noticed, that they formed the paſſive voice, however, by adding *be* to the preterite; as, a fa, *he came*, a fābe, *he is come;* a mo, *it grew*, a mōbe, *it is grown.* It is impoſſible for me to ſay, whether they uſe a paſſive voice through all the modes and tenſes that may be formed; but I am certain that an European may do ſo, by the help of an auxiliary verb, and be perfectly underſtood by the Suſoos. Of this, an example will be given, but we ſhall firſt give examples of neuter and active verbs. As they are invariable in all their perſons, ſome may think it unneceſſary to go through them all; yet, for the ſake of thoſe whoſe memories require every indulgence, it may be neceſſary. We may begin with lū, which ſignifies *to be, to dwell, to ſtop, to leave, to forgive*, as it may be afterwards uſed as an auxiliary verb. I ſhall endeavour to form as many tenſes as I conceive to be of any uſe, to thoſe who may wiſh to learn the Suſoo language.

Active Voice.

Indicative Mood, Preſent Tenſe.

Sing.	Plur.
Em lūma, *I am,*	Muku lūma, *we are,*
E lūma, *thou art,*	Wo lūma, *you are.*
A lūma, *he was,*	E lūma, *they are.*

Simple Preterite.

Sing.	Plur.
Em lū, *I was,*	Muku lū, *we were,*
E lū, *thou waſt,*	Wo lū, *you were,*
A lū, *he was,*	E lū, *they were.*

Compound Preterite.

Sing.	Plur.
Em banta lū, *I have been,*	Muku banta lū, *we have been,*
E banta lū, *thou haſt been,*	Wo banta lū, *you have been,*
A banta lū, *he has been,*	E banta lū, *they have been,*

Preterite Imperfect.

Sing.	Plur.
Em nū lūma, *I was* *,	Muku nū lūma, *we were,*
E nū lūma, *thou waſt,*	Wo nū lūma, *you were,*
A nū lūma, *he was,*	E nū lūma, *they were.*

* This appears to be the ſame with the ſimple preterite; but, had we made the verb, *dwell*, inſtead of *be*, we could have ſaid both, *he dwelt*, and, *he was dwelling*; moreover, we ſay, *he was in being*. This remark applies likewiſe to the following tenſe; for although we cannot ſay, *he had been been*, we can ſay, *he had been dwelling*, and, *he had been in being*.

Compound Preterite Perfect.

Sing.	Plur.
Em nū banta lū, *I had been,*	Muku nū banta lū, *we had been,*
E nū banta lū, *thou hadſt been,*	Wo nū banta lū, *you had been,*
A nū banta lū, *he had been,*	E nū banta lū, *they had been.*

Preter-pluperfect.

Sing.	Plur.
Em nū lū, *I had been,*	Muku nū lū, *we had been,*
E nū lū, *thou hadſt been,*	Wo nū lū, *you had been,*
A nū lū, *he had been,*	E nū lū, *they had been.*

Firſt Future.

Sing.	Plur.
Em nū fama lū, *I was about to be.*	Muku nū fama lū, *we were about to be,*
E nū fama lū, *thou waſt about to be,*	Wo nū fama lū, *you were about to be,*
A nū fama lū, *he was about to be,*	E nū fama lū, *they were about to be.*

Second Future.

Sing.	Plur.
Em lūma, *I will,* or *ſhall be,*	Muku lūma, *we will,* or *ſhall be,*
E lūma, *thou wilt,* or *ſhalt be,*	Wo lūma, *you will,* or *ſhall be,*
A lūma, *he will,* or *ſhall be,*	E lūma, *they will,* or *ſhall be.*

Third Future.

Sing.	Plur.
Em fama lū, *I will*, or *ſhall be*,	Muku fama lū, *we will*, or *ſhall be*,
E fama lū, *thou wilt*, or *ſhalt be*,	Wo fama lū, *you will*, or *ſhall be*,
A fama lū, *he will*, or *ſhall be*,	E fama lū, *they will*, or *ſhall be.*

Compound Future.

Sing.	Plur.
Em fama gei lū, *I ſhall have been*,	Muku fama gei lū, *we ſhall have been*,
E fama gei lū, *thou ſhalt have been*,	Wo fama gei lū, *you ſhall have been*,
A fama gei lū, *he ſhall have been*,	E fama gei lū, *they ſhall have been.*

SUBJUNCTIVE MOOD.

Preſent Tenſe.

Sing.	Plur.
Em fāta lū, *I may*, or *can be*,	Muku fāta lū, *we may*, or *can be*,
E fāta lū, *thou mayeſt*, or *canſt be*,	Wo fāta lū, *you may*, or *can be*,
A fāta lū, *he may*, or *can be*,	E fāta lū, *they may*, or *can be.*

Preterite *.

Sing.	Plur.
Em nū fāta lū, *I was able to be*,	Muku nū fāta lū, *we were able to be*,
E nū fāta lū, *thou waſt able to be*,	Wo nū fāta lū, *you were able to be*,
A nū fāta lū, *he was able to be*,	E nū fāta lū, *they were able to be.*

* The *Preterite*, *Perfect*, and *Pluperfect*, may be uſed in the *Subjunctive Mood*, in the forms in which they appear in the *In-*

Compound Preterite.

Sing.	Plur.
Em banta fāta lū, *I have been able to be,*	Muku banta fāta lū, *we have been able to be,*
E banta fāta lū, *thou haſt been able to be,*	Wo banta fāta lū, *you have been able to be,*
A banta fāta lū, *he has been able to be,*	E banta fāta lū, *they have been able to be.*

Compound Preterite Perfect.

Sing.	Plur.
Em nū banta fāta lū, *I had been able to be,*	Muku nū banta fāta lū, *we have been able to be,*
E nū banta fāta lū, *thou hadſt been able to be,*	Wo nū banta fāta lū, *you have been able to be,*
A nū banta fāta lū, *he had been able to be,*	E nū banta fāta lū, *they have been able to be.*

Firſt Future.

Sing.	Plur.
Em nū fāta fa lū, *I might have been about to be,*	Muku nū fāta fa lū, *we might have been about to be,*
E nū fāta fa lū, *thou mighteſt have been about to be,*	Wo nū fāta fa lū, *you might have been about to be,*
A nū fāta fa lū, *he might have been about to be,*	E nū fāta fa lū, *they might have been about to be.*

dicative Mood; as, *ba* a nū ting em nū a ra falama, *had he pleaſed, I had been making it,* ba a nū ting em nū a ra fala, *had he pleaſed, I had made it,* or, *I had had made it.*

Second Future.

Sing.	Plur.
Em fāta fa lū, *I may be,*	Muku fāta fa lū, *we may be,*
E fāta fa lū, *thou mayeſt be,*	Wo fāta fa lū, *you may be,*
A fāta fa lū, *he may be,*	E fāta fa lū, *they may be.*

Compound Future.

Sing.	Plur.
Em fāta fa gei lū, *I may have been,*	Muku fāta fa gei lū, *we may have been,*
E fāta fa gei lū, *thou mayeſt have been,*	Wo fāta fa gei lū, *you may have been,*
A fāta fa gei lū, *he may have been,*	E fāta fa gei lā, *they may have been.*

IMPERATIVE MOOD.

Sing.	Plur.
Em *ha* lū, *I muſt be,*	Muku *ha* lū, *we muſt be,*
E *ha* lū, *be thou,*	Wo *ha* lū, *be you,*
A *ha* lū, *let him be,*	E *ha* lū, *let them be.*

INFINITIVE MOOD.

Sing.	Plur.
Em lū fe ra, *that I may be,*	Muku lū fe ra, *that we may be,*
E lū fe ra, *that thou mayeſt be,*	Wo lū fe ra, *that you may be,*
A lū fe ra, *that he may be,*	E lū fe ra, *that they may be* *.

* Although the *Infinitive* may be ſaid to expreſs the ſignification of the verb, without limiting it to any perſon or number; yet, I have thought it might give a clearer idea of, what I call, the Sufoo *Infinitive*, to place the pronouns before it.

In giving examples further, I conceive it to be unneceſſary to ſet down any more than the firſt perſon of each tenſe, as the terminations of verbs are never altered, except by adding ma and *he*, which will ſufficiently appear, without ſetting down every pronoun. We may now take for an example the active verb, ſhā, *to put*, and to give the clearer idea of it, we may employ two pronouns.

INDICATIVE MOOD.

Preſent Tenſe.	Em a ſhāma, *I am putting it.*
Simple Preterite.	Em a ſhā, *I put it.*
Compound Preterite.	Em banta ſhā, *I have put it.*
Preterite Imperfect.	Em nū a ſhāma, *I was putting it.*
Comp. Pret. Perfect.	Em nū banta a ſhā, *I had been putting it.*
Preter-pluperfect.	Em nu a ſhā, *I had put it.*
Firſt Future.	Em nū fama a ſhā, *I was about to put it.*
Second Future.	Em a ſhāma, *I will put it.*
Third Future.	Em fama a ſhā, *I will put it.*
Compound Future.	Em fama gei a ſhā, *I ſhall have put it.*

SUBJUNCTIVE MOOD.

Preſent Tenſe.	Em fāta a ſhā, *I may*, or *can put it.*
Simple Preterite.	Em nū fāta a ſhā, *I was able to put it.*
Compound Preterite.	Em banta fāta a ſhā, *I have been able to put it.*
Comp. Pret. Perfect.	Em nū banta fāta a ſhā, *I had been able to put it.*
Firſt Future.	Em nū fāta fa a ſhā, *I might have been about to put it.*
Second Future.	Em fāta fa a ſhā, *I may put it.*

Compound Future. Em fāta fa gei a ſhā, *I may have put it.*

IMPERATIVE MOOD.

Em *ba* a ſhā, *I muſt put it.*

INFINITIVE MOOD.

Em a ſhā fe ra, *that I may put it.*

Should any one wiſh to expreſs what may be called, an *Imperfect Future*, pointing out ſomething begun without being finiſhed, he may ſay, a fama lū a a ſhā fe ra, which ſignifies, that *he will be putting it;* but he muſt take care when he employs the auxiliary verbs, fa and lū, and not add ma to the *Preterite* of the verb that follows them. He can ſay, em fama lū em a ra fala fe ra, *I will be making it*, but em fama lū em a ra falama fe ra, would be nonſenſe. Nor can we ſay, em fama lūma, for we muſt never add ma to verbs but when we place pronouns before them, and when we do this, we cannot add fe ra. We may now give the firſt perſon of each tenſe of a verb, which has ra placed between it, and the noun or pronoun which it governs. For this purpoſe, we may take the verb, fala, *to make, to work, to ſpeak.*

INDICATIVE MOOD.

Preſent Tenſe. Em a ra falama, *I make it.*
Simple Preterite. Em a ra fala, *I made it.*
Compound Preterite. Em banta a ra fala, *I have made it.*
Preterite Imperfect. Em nū a ra falama, *I was making it.*
Comp. Pret. Perfect. Em nū banta a ra fala, *I had been making it* *.

* This is not the exact meaning of this tenſe. We can ſay in Engliſh, *it had appeared that he had made it.* The laſt *had* in the ſentence leads us to a more diſtant period than the firſt

Preter-pluperfect. Em nū a ra fala, *I had made it.*

First Future. Em nū fama a ra fala, *I was about to make it.*

Second Future. Em a ra falama, *I will*, or *ſhall make it.*

Third Future. Em fama a ra fala, *I will*, or *ſhall make it.*

Compound Future. Em fama gei a ra fala, *I ſhall have made it.*

Subjunctive Mood.

Preſent Tenſe. Em fāta a ra fala, *I may*, or *can make it.*

Simple Preterite. Em nū fāta a ra fala, *I was able to make it.*

Compound Preterite. Em banta fāta a ra fala, *I have been able to make it.*

Comp. Pret. Perfect. Em nū banta fāta a ra fala, *I had been able to make it.*

First Future. Em nū fāta fa a ra fala, *I might have been about to make it.*

Second Future. Em fāta fa a ra fala, *I may make it.*

Compound Future. Em fāta fa gei a ra fala, *I may have made it.*

Imperative Mood.

Em *ba* a ra fala, *I muſt make it.*

Infinitive Mood.

Em a ra fala fe ra, *that I may make it.*

had. This may give us ſome idea of what I have called the *Compound Preterite Perfect*, for want of a better phraſe, for the Suſoos can ſay, a nū a kulong a nū banta a ra fala, *he had known that he had made it.*

When verbs of this kind are uſed in an intranſitive ſenſe, it is only neceſſary to drop the ſecond pronoun; as, a a ra fala, *he made it*, a ra fala, *it was made*, as we ſay, *he broke it*, *it broke*. We may now proceed to give an example of the paſſive voice.

PASSIVE VOICE of the Verb ſhā, *to put*, or *place*.

Indicative Mood.

Preſent Tenſe.	Em lūma ſhā*be*, *I am put.*
Simple Preterite *.	Em lū ſhā*be*, *I was put.*
Compound Preterite.	Em banta lū ſhā*be*, *I have been put.*
Preterite Imperfect.	Em nū lūma ſhā*be*, *I was put.*
Comp. Pret. Perfect.	Em nū banta lū ſhā*be*, *I had been put.*
Preter-pluperfect.	Em nū lū ſhā*be*, *I had been put.*
Firſt Future.	Em nū fama lū ſhā*be*, *I was about to be put.*
Second Future.	Em lūma ſhā*be*, *I will*, or *ſhall be put.*
Third Future.	Em fama lū ſhā*be* *I will*, or *ſhall be put.*
Compound Future.	Em fama gei lū ſhā*be*, *I ſhall have been put.*

SUBJUNCTIVE MOOD.

Preſent Tenſe.	Em fāta lū ſhā*be*, *I may*, or *can be put.*
Simple Preterite.	Em nū fāta lū ſhā*be*, *I was able to be put.*

* When the *Simple Preterite* terminates in ng, it is changed to m in the *Future*; as, em buleng, *I have returned*, em bulemma, *I will return*; em a maſeng, *I have ſhewed it*, em a maſemma, *I will ſhew it*. A reduplication of letters never occurs in Suſoo words, except in the *Future* of words ending in ng, in the *Preterite*, and in Allah, *God*.

Compound Preterite. Em banta fāta lū ſhā*b*e, *I have been able to be put.*

Comp. Pret. Perfect. Em nū banta fāta lū ſhā*b*e, *I had been able to be put.*

Firſt Future. Em nū fāta fa lū ſhā*b*e, *I might have been able to be put.*

Second Future. Em fāta fa lū ſhā*b*e, *I may be put.*

Compound Future. Em fāta fa gei lū ſhā*b*e, *I may have been put.*

IMPERATIVE MOOD.

Em *b*a lū ſhā*b*e, *I muſt be put.*

INFINITIVE MOOD.

Em lū fe ra ſhā*b*e, *that I may be put.*

Paſt Participle. Em ſhā*b*e, *I am put.*

When ra is employed between a noun or pronoun, and an active verb, as the ſign of the accuſative, it is ſometimes retained before the verb in the paſſive voice, which may ſufficiently appear from the following example.

PASSIVE VOICE of the Verb fala, *to make.*

INDICATIVE MOOD.

Preſent Tenſe. Em lūma ra fala*b*e, *I am made.*

Simple Preterite. Em lū ra fala*b*e, *I was made.*

Compound Preterite. Em banta lū ra fala*b*e, *I have been made.*

Preterite Perfect. Em nū lūma ra fala*b*e, *I was made.*

Comp. Pret. Imperfect. Em nū banta lū ra fala*b*e, *I had been made.*

Preter-pluperfect. Em nū lū ra fala*b*e, *I had been made.*

Firſt Future. Em nū fama lū ra falahe, *I was about to be made.*

Second Future. Em lūma ra falahe, *I will*, or *ſhall be made.*

Third Future. Em fama lū ra falahe, *I will*, or *ſhall be made.*

Compound Future. Em fama gei lū ra falahe, *I ſhall have been made.*

SUBJUNCTIVE MOOD.

Preſent Tenſe. Em fāta lū ra falahe, *I may*, or *can be made.*

Simple Preterite. Em nū fāta lū ra falahe, *I was able to be made.*

Compound Preterite. Em banta fāta lū ra falahe, *I have been able to be made.*

Comp. Pret. Perfect. Em nū banta fāta lū ra falahe, *I had been able to be made.*

Firſt Future. Em nū fāta fa lū ra falahe, *I might have been about to be made.*

Second Future. Em fāta fa lū ra falahe, *I may be made.*

Compound Future.. Em fāta fa gei lū ra falahe, *I may have been made.*

IMPERATIVE MOOD.

Em ha lū ra falahe, *I muſt be made.*

INFINITIVE MOOD.

Em lū fe ra ra falahe, *that I may be made.*

Paſt Participle. Em ra falahe, *I am made.*

Although ra is uſed in this way by the Suſoos, in the paſſive voice, it is not commonly done, and,

it may be, that the inſtances of it that have occurred to me, have been partly inaccuracies. They ſay, a a ra gúra, *he took it down*, but they never ſay, a ra gúra*be*, or, a lūma ra gúra*be*, ſo far as I know; but they can ſay, a gúra*be*, and, a lūma gúra*be*, *it is taken down*. It muſt be obſerved too, that they very frequently add nde; as, gúra*be*nde, ſhā*be*nde, lū*be*nde, &c. They likewiſe add it often to the *Future* of verbs, in the active voice; as, a famande, *he will come*, a a ra falamande, *he will do it*, a a ra gúramande, *he will take it down*.

It is neceſſary to give a ſort of obſcure ſound to a and e when they precede nde in this way; a a ra falamānde, would be a ſtrange ſound to the ear of a Suſoo man, nor would ſhā*be*nde, or ſhā*be*nde, be any better, but, a a ra falamûnde, and, ſhā*bi*nde, would not offend his ear.

Na, which ſignifies *to exiſt*, *to dwell*, is a defective verb, which deſerves to be taken notice of. It has no *Future*, for we cannot ſay, a nāma, or, a fama na*, but it very frequently occurs in ſome of the paſt tenſes; as, a na, *he was*, a nū na, *he had been*. Na is alſo uſed as a preſent very often; as, a na, *he is*.

The word gei, which I have uſed in the *Compound Future*, enables the Suſoos to form tenſes in a very ſimple manner, to which the Engliſh language can ſcarcely be accommodated. They can ſay, a gei ſhe ra fala, *he is done with working*, a nū banta gei ſhe ra fala, *he has been done with working*, a nū gei ſhe ra fala, *he had been done with working*, and, a nū banta gei ſhe ra fala, *he had been done with working*, but this laſt *had* muſt lead us back to a remoter period than the preceding one, in order to give us the ſenſe of the Suſoo.

* It would be good, however, to uſe it regularly through all its parts.

They are very fond of what I have called the *Infinitive*, by which they expreſs themſelves with great eaſe and readineſs; as, a lū be ſhe ra fala ſe ra, *he remained here that he might work*, a ſhe ra fala be nāfuli ſhota ſe ra, *he wrought here that he might get money*.

The Suſoos form the negative of the *Imperative*, by placing na mā between the nominative and neuter verbs, and between the nominative and the noun governed by active verbs; as, a na mā lū be, *he muſt not ſtay here*, a na mā ſhe ra fala be, *he muſt not work here*. In the ſame manner they ſay, em na mā a ra bā, *I muſt not do it*, e na mā a ra bā, a na mā a ra bā, muku na mā a ra bā, wo na mā a ra ba, e na mā a ra bā.

It muſt not be thought that every Suſoo verb, and all its parts, can be made to agree exactly with the combinations of little words that I have made, to give a view of Suſoo tenſes. It is impoſſible for me to point out all the combinations of *Simple Preterites* and *Particles*. To ſignify that the converſation is over, they can ſay, ſe fala*be*nde, ſe banta fala, ſe banta gei fala, ſe gei falade, ſe ſa niēng, ſe fala a ra, ſe banta fala, a ra fala, ſe banta lū, fala ſe lū*be*nde, fala ſe banta gei. Nothing but cloſe attention to the converſation of the Suſoo people, can give any one a correct idea of their various arrangements of words. One who has been little accuſtomed to the ſtudy of languages, will be ſurpriſed to find the ſame word uſed, as the *Preſent* and *Preterite* of a verb, as an *Infinitive* and *Participle*, and as ſubſtantive and adjective nouns; yet, he has no cauſe to be diſcouraged from learning Suſoo on this account, for it is certainly an eaſy language; or, if it ſhould be difficult to attain to a perfect knowledge of it, it is certainly not difficult to acquire ſuch a know-

ledge of it, as may anſwer many valuable purpoſes. It is ſpoken over a vaſt extent of country, where the peoples opinions and habits are entirely different, and it readily finds its way among many people, who ſeem to be under no neceſſity of learning it; a clear proof, I preſume, that it is not a difficult language.

XII. Of Syntax.

1. Subſtantives which ſignify the ſame thing, admit of no change, either by particles or otherwiſe; as, Bubacary, *b*ame fóri, fe fala, *Bubacary the old man ſpoke.*

2. Subſtantives admit of no change, except from ſingular to plural, and adjectives admit of no change at all; as, a *b*ame fange na a ra, *he is a good man*, e *b*ameë fange na e ra, *they are good men.*

3. The nominative is placed before the verb; as, a fa, *he came.*

4. For the moſt part, the noun or pronoun which is governed by an active verb, immediately precedes it; as, a a ra fala, *he made it.*

5. A nominative to an active verb, is always placed before the noun or pronoun in the accuſative caſe, which the active verb governs; as, a a tonkga, *he took it.*

6. The *Infinitive* immediately follows nouns and pronouns which it governs for the moſt part; as, a lū be nāfuli ſhota fe ra, *he remained here that he might get money*, or *to get money*, a lū be a ſhota fe ra, *he remained here to get it.*

7. *H*a placed before the nominatives of verbs, determines them to be in the *Conjunctive Mood*; as, *h*a e ting, or, *h*a e timma em.a ra bāma, *if you pleaſe I will do it.*

8. Verbs of naming, have the name which is

given, placed after the perſon or thing to which it is given; as, a híli ſhā a ma Bubacary, literally *he laid on him the name Bubacary*.

9. There are ſome verbs of likeneſs in the Sufoo language, which have the nouns placed immediately after them, to which their nominatives are compared; as, a maninga munkgē ra, *he is like the chief*. Sometimes they inſert ēme between the noun and the verb; as, a maninga ēme munkgē ra, or, ēme munkgē.

10. Siga, when it ſignifies *to carry*, and fa, when it ſignifies *to bring*, have the nouns or pronouns which they govern, placed after them; as, a ſiga e ra, *he carried them away*, a fa a ra, *he brought it*.

11. Verbs which expreſs a quantity of any thing, have the nouns of which it conſiſts, placed after them, which are followed by ra; as, a ra ſe mālungji ra nung mènkge ra, *it is full of rice and guinea coin*, a fa a ra bánāde nāfuli akbegbe ra, *he enriched him with abundance of money*, or *goods*.

12. Some verbs of aſking or enquiring, have the thing which is aſked placed between the verb and the nominative, and the perſon from whom it is aſked placed after the verb, and followed with ma; as, em ketāba mawhorimma e ma, *I aſk a book from you*.

13. Bè follows nouns or pronouns, when they are placed after verbs or adjectives which ſignify advantage; as, a fangbe munkgē bè, *he is of advantage to the chief*, mubeë bálangbe munkgē bè, *the people are ſtrong for the chief*, that is, *they are able and willing to ſupport him*.

14. Nouns which are preceded by verbs, ſignifying motion or tendency to any thing, are often followed by hong; as, a a ſamba a hong, *he ſent him to him*, a ſiga a ra a hong, *he carried him to him*. I am uncertain, however, whether the Su-

ſoos would ſay, a ſiga a ra bo*h*e inda hong; I rather think they would prefer, a ſiga a ra bo*h*e inda, or, a ſiga a ra ra bo*h*e inda ma, *he carried him to ſome country*. Ienkgiſa, niû*h*aſa, and gāhu, have always nouns placed after them, which are followed by hong; as, a ienkgiſa mu*h*eë hong, *he governed the people*, a niû*h*aſa *h*ameë fóri hong, *he reſpected the old men*, a gāhu ſhubeë niā*h*e hong, *he was afraid of wild beaſts*. Wa requires hong too, for the moſt part; as, e wama mung hong? *what do you want?*

15. Lū and na very often ſignify *poſſeſſion*, *property*, and *duty*; as, a lū em bè, *it belongs to me*, a na em bè, the ſame. Ak bè na a ra, *it is his*, ë ſheë na mu*h*eë bè, *theſe things belong to the people*. In the ſame way the Romans ſaid, hæc ſunt populi. This is an exceedingly common conſtruction in Suſoo. When theſe words ſignify *poſſeſſion*, *property*, and *duty*, in this way, the nouns or pronouns which they precede, are always followed by bè. By means of this conſtruction, and the *Infinitive*, almoſt every thing may be expreſſed in Suſoo, that can be expreſſed in Latin by gerunds, nouns, and pronouns, without prepoſitions; as, moriendum eſt omnibus, tū ſe na biring bè, *all muſt die*, aptus ſtudendo, fang*h*e niû*h*aſa ſe ra, *fit for ſtudying*, inita ſunt conſilia urbis delendæ, kongdiëë ſhā*h*e tai kana ſe ra, *ſchemes are laid for deſtroying the city*.

16. I have never heard the Suſoos ſay, *the end is come*; but they ſay frequently, a fa niēng, *it is come to an end*.

17. Verbs and adjectives, ſignifying any thing hurtful or hateful, have ſometimes ra after them, and ſometimes ma; as, a kîli a ra, *he rebelled againſt him*, a ra niā*h*ū em ma, *he is hateful to me*, that is, *I hate him*. In the ſame way they ſay, a

ra fang em ma, *he is good to me*, that is, *I love him*. Some verbs of this kind, however, require bè; as, a niûbung em bè, *it is pleaſing*, or *ſweet to me*, that is, *I love it*.

18. One verb ſometimes governs another, when the *Preterite* is uſed as an *Infinitive*; as, em wama tingka, cupio diſcere, *I wiſh to learn*. A noun may be placed between the verbs; as, em fa e ma tō, *I am come to ſee you*.

19. After verbs of commanding, *ba*, the ſign of the *Imperative*, is very often uſed between the pronoun and the next verb in the ſentence; as, a fala em bè em ba a ra fala, *he told*, or *commanded me to make it*.

20. In aſking the price of a thing, the Suſoos often ſay, mung fèra? *what price?* but they likewiſe ſay, e wama mung hong ak bè fe ra? *what do you want for it?*

21. The cauſe and manner ſometimes require ra; as, em fëſi bēri ra, *I am drunk with rum*, a a ra bā aba dābe ra, *he did it after his own way*.

22. The inſtrument always requires ra, ſo far as I know or recollect; as, a a bomba uri ra, *he beat him with a ſtick*.

23. Although the Suſoos ſay, a lūma kirā ra, *he is in the path*, I have never heard them ſay, a lūma tai ra. They may ſay, a lūma tai kuë, indeed, but they ſay moſt commonly, a lūma, or, a na tai, *he is in the town*.

24. They ſay, a mine tai, *he came out of the town*, a kîli Fūta, *he got up in*, or *came from the Foulah country*, yet they ſay, a kîli fuge ra, *he came from ſome place up the country*.

25. When they ſpeak of meaſure, they ſay, *it will meet*, or *reach ſo much*; as, a ra lamma dómaë firing ra, *it will make two bars*; ſhould they ſuppoſe it to exceed two bars, they would ſay, a dan-

guma dómaë firing ra, or, a fama dangu dómaë firing ra, *it will paſs*, or *exceed two bars*. When they ſpeak of the kind of things meaſured, they place it after the *quantity* with ra; as, dómaë firing mālungji ra, *two bars of rice*.

26. In expreſſing *time*, they often employ ma; as, na beri ma, *that time*; yet they often ſay, na iangji, which ſignifies the ſame thing. When they aſk concerning a preciſe time, they mention ſo many fixed periods; as *hië* ëere? *how many days?* quëë ëere? *how many nights?* kigeë ëere? *how many months*, or *moons?* niëmeë ëere? *how many years?*

27. To, *when*, muſt always be placed immediately after the nominative of the verb; as, e to fa be a a ra bā, *when they came here he did it*. E fa to be, would either be nonſenſe, or it would awkwardly expreſs, *he came here to-day*, and, a a ra ba could have no connection with it. Na beri ma, and, na iangji, however, will make ſenſe, either at the beginning, or at the end of a ſentence; as, na beri ma a fa be, *at that time he came here*, or, a fa be na beri ma, na iangji a fa be, a fa be na iangji.

28. One ſubſtantive governs another in Suſoo, in the ſame way in which we ſay, *nature's law*, *the king's palace*, *the man's wife*, *the wife's huſband*; but they cannot place *law* before *nature*, and *palace* before *king*, to expreſs the ſame thing. When one ſubſtantive governs another in this manner, *ba* is placed between them as the ſign of the genitive; as, *ba*me *ba* ginè, *the man's wife*, ginè *ba ba*me, *the woman*, or *wife's huſband*.

29. The *ba* is often dropped when the firſt ſubſtantive becomes a kind of adjective; as, munkgē di, *a chief's ſon*, kongdiē bank*bi*, *the aſſembly houſe*, bèri bank*bi*, *the devil's houſe*. In the ſame way,

we ſay in Engliſh, *the aſſembly room, the parliament houſe, the city road, &c.*

30. The adjectives, except when they are formed in the way juſt now mentioned, follow the ſubſtantives with which they are connected. When ra, or ma, are the ſigns of the accuſative caſe, governed by an active verb, they are always placed immediately before the verb, and by conſequence, after the adjective; as, a fe fange ra bā, *he did a good thing.* Were ra placed between the ſubſtantive and the adjective, the ſentence would be unintelligible.

31. When particles govern words alone, they have always verbs before them; as, kongdiē bíra á ma, *the judgment fell on him*, that is, *he was condemned*, a fala a bè, *he told him*, a a bomba uri ra, *he beat him with a ſtick*, a ſiga a hong, *he went to him*, a ti a buing, *he ſtood under it*, a lūma a fēma, *he dwells near him*, a a ſhā a húma, *he put it upon him*, a ti a niāra, *he ſtood before him*, a a tonkga e niāma, *he took it from among them.*

32. When the relative pronoun is governed by an active verb, the nominative of the verb muſt always precede it; as, a naḃán ſhota, *which he receives.* Naḃan a ſhota, would ſignify, *who received it.* Whoever tries to ſpeak Suſoo, muſt pay ſtrict attention to this rule, or he will ſpeak nonſenſe, or, perhaps, hurtful things. As the Suſoo pronouns have no difference of gender, it is neceſſary to pay particular attention to their antecedents.

33. When the relative pronoun ſignifies *property*, it is placed after the noun or pronoun to which it belongs, and followed by the defective verb na; bè, which governs the noun or pronoun to which it belongs, is placed next it; as, ſheë munkgēk bè naḃán na, *the things which belong to the chief*, ſhe

munkgēk bè naḥán nū na, *the things which belonged to the chief.* In the ſame way the Suſoos ſay, a munkgēk bè na a ra, *it is the chief's.* When the relative pronoun and the verb na, ſignifying *property*, are placed after the nouns which they govern with bè, if they have vowel terminations, *k* is always added to them, but when they are placed after na, it is never added. They ſay, nāfuli munkgēk bè naḥán na, *the goods which belong to the chief*, but they ſay likewiſe, nāfuli naḥán na munkgē bè, which ſignifies the ſame thing.

34. Ra is very often uſed both as a verb, and as an auxiliary part of a verb. They ſay, indē munkgē na a ra? *who is the chief?* and, indē munkgē ra, which ſignifies the ſame; indē munkgē nū na a ra? *who was the chief?* and, indē nū munkgē ra?

35. When ra is employed as an auxiliary verb, along with na in the *Preſent Tenſe*, the pronoun a is placed between them, when the nominative is in the ſingular number, and e when it is in the plural; as, atang na a ra, *that is it*, or *it is he*, mukutang na e ra, *we are they*, or ſimply, *we are*, e muḥeë fange na e ra, *they are good men.* They often ſay, however, muku na a ra, *it is we*, wotang na a ra, *it is you*, etang na a ra, *it is they.*

36. When mū, *not*, is connected with an active verb, it is always placed between the noun or pronoun governed by it, and the nominative; as, a mū a ra bā, *he did not do it.* When the verb is paſſive or neuter, it is placed between the verb and the nominative; as, a mū gúraḥe, *it is not taken down*, a mū nièri, *he did not walk.* It muſt always be placed immediately after the nominative, when auxiliary parts of a verb occur.

37. Except when the interrogative pronouns are uſed, an interrogation has no word, or particu-

lar conſtruction to diſtinguiſh it. A particular modulation of voice is always employed to denote it. Ek bè na a ra, ſignifies both, *it is yours*, and *is it yours?* Minding, *where*, is the only exception to this rule that I recollect.

38. The relative pronoun is almoſt always placed after a verb, and followed by ma, when it refers to *time;* as, lokha em fa nabán ma be, *the day on which I came here.* They ſay alſo, em fa lokha nabán ma.

39. When it refers to *place*, it is likewiſe placed after the verb, and de is added to it; as, ire em lū nabánde, *the place in which I ſtaid*, ire em kîli nabánde, *the place in which I got up*, that is, *the place from which I came*, bankbi kuë em nū na nabánde, *the houſe in which I dwelt.* They never uſe minding, except in aſking ſomething concerning a place; as, a kîli minding? *from what place did he come?* a na minding? *where does he dwell?* The Suſoos are exceedingly fond of adding de to words. They ſay, a famade, *he is coming*, or *will come*, a fade, *he came*, a banta fade, *he has come*, a fābede, *he is come*, atang na a rade, *that is it.*

40. When adjectives with ra, are placed after verbs, they may often be tranſlated into Engliſh by adverbs; as, a gèri ſho mawhórowhóro ra, *he fought mightily.*

41. Verbs which expreſs a change from one thing to another, are followed by ſubſtantives or adjectives with ra; as, e a ra fala munkgē ra, *they made him chief*, a mafindema fange ra, *it will become good.*

42. Sometimes the *Preterites* of verbs, governing nouns in the accuſative, have ra placed immediately after them, and may be tranſlated into Engliſh by *Preſent Participles;* as, a ſiga gèri ſho

ra, *he went fighting*, a lū bankbi ti ra, *he ſtaid building the houſe*, or *he was building the houſe*.

43. When the *Preterite* of neuter verbs is followed by ra in this way, they may be tranſlated into Engliſh by adverbs; as, a ſiga boniē dokha ra, *he went away gladly*.

44. When gei precedes the noun governed by verbs followed by ra in this way, they may be tranſlated into Engliſh by prepoſitions and participle nouns; as, em gei ſhe ra fala ra, *I am done with working*, em gei bankbi ti ra, *I am done with building the houſe*.

45. Poſſeſſive pronouns are always placed before the noun to which they belong; as, em ba bankbi, *my houſe*.

46. Adverbs are placed immediately after verbs; as, a ſhe ra fala ſhengſheng, *he wrought well*.

47. When the Suſoos mean to expreſs, that *he did it as well as you did it*, they ſay, a a ra bā kë fang ēme etang a ra bā kë nabán ma. Very often they do not repeat the verb; they can ſay, a a ra bā ēme etang kë nabán ma, *he did it as well as you*. Kë ſeems to ſignify the ſame thing with *way* in Egnliſh, when it is uſed metaphorically; for it ought to be remarked that the Suſoos never uſe kirā, *way*, *path*, when they ſpeak of the manner in which any thing is done. We ſay in Engliſh, *tell me how he made it*, or *tell me the way that he made it*; but the Suſoos ſeldom expreſs what is meant by theſe phraſes, without the relative pronoun. Should they mean, *how did he make it?* they would ſay, a a ra fala mung kë? but ſhould they mean, *tell him how to make it*, they would ſay, e ba fala a bè a ba a ra fala kë nabán ma. I ſuppoſe kë is the antecedent to nabán. Europeans are very ready to ſay, eba fala em bè em ba ra a

fala mung kë, but it is not probable that this would be underſtood, except the voice were accommodated to it, ſo as to make it an interrogation; as, e *ba* fala em bè, em *ba* a ra fala mung kë? *tell me, how muſt I make it?*

XIII. Of Numerals.

The Cardinal Numbers.

1 Kiring.
2 Firing.
3 Shûkung.
4 Nāni.
5 Shūli.
6 Shéni.
7 Shulifiring.
8 Shulimaſhûkung.
9 Shulimanāni.
10 Fū.
11 Fū nung kiring.
12 Fū nung firing.
13 Fū nung ſhûkung.
14 Fū nung nāni.
15 Fū nung ſhūli.
16 Fū nung ſhéni.
17 Fū nung ſhulifiring.
18 Fū nung ſhulimaſhûkung.
19 Fū nung ſhulimanāni.
20 Mawhónia.
21 Mawhónia nung kiring, &c.
30 Tonkgaſhûkung.
40 Tonkganāni.
50 Tonkgaſhūli.
60 Tonkgaſhéni.
70 Tonkgaſhulifiring.
80 Tonkgaſhulimaſhûkung.
90 Tonkgaſhulimanāni.
100 Kèmè.
200 Kèmèë firing.
300 Kèmèë ſhûkung.
400 Kèmèë nāni.
500 Kèmèë ſhūli.
600 Kèmèë ſhéni.
700 Kèmèë ſhulifiring.
800 Kèmèë ſhulimaſhûkung.
900 Kèmèë ſhulimanāni.
1000 Wolikèmè, wolikèmèë firing, &c.

The ordinal numbers are often the ſame as the cardinals, before which they ſometimes place ſambania; as, ſambania kiring, *once*, ſambania firing, *twice*.

The Suſoos form the diſtributive numbers by doubling the cardinals; as, kiring kiring, *one by one*, firing firing, *two and two*, ſhûkung ſhûkung, *three and three*.

XIV. Further Remarks concerning the Susoo Language.

1. The Suſoo language conſiſts of ſhort words, but they may be compounded ſo, as to make very long ones, as we ſee in the caſe of ſome of the numerals; as, tonkgaſhulimaſhûkung, which has, perhaps, been originally, em tonkga ſhûli ma ſhûkung, *I take eight*, that is, *I take eight tens;* ſhulimaſhûkung, or, ſhuli ma ſhûkung, is literally *three upon five;* yet, if they ſaid, em tonkga ſhulimaſhûkung, it was an irregular idiom, for they do not ſay, a tonkgama ſhe, but a ſhe tonkgama, *he takes a thing*.

2. Tèri is very frequently placed after nouns, when they become adjectives of the ſame kind with *heartleſs*, *beardleſs*, &c. as, boniē tèri, *heartleſs*, or *ſenſeleſs*, hábe tèri, *beardleſs*, faſe tèri, *fatherleſs*, ingā tèri, *motherleſs*, bankhi tèri, *houſeleſs*, kongji tèri, *homeleſs*. They can form a great variety of adjectives in this way, which cannot be tranſlated into Engliſh by one word; as, *b*iniē tèri, *without milk*, ſangji tèri, *without feet*, bèlahē tèri, *without hands*, nia tèri, *without eyes*. Tèri may likewiſe be placed after the *Preterite* of verbs, when they become adjectives of this kind; as, gāhu tèri *fearleſs*, iele tèri, *cheerleſs*, dokha tèri, *reſtleſs*.

3. Fe is a word of as general ſignification as, *affair*, *buſineſs*, *concern*, and deſerves particular attention. It often follows the *Preterite* of verbs, when they become nouns; as, gāhu fe, *terror*, tū

fe, *death*, fûka fe, *murder*, ſèra fe, *commerce*. When active verbs become nouns in this way, they are often preceded by nouns; as, kuongjië ſhuku fe, *the catching of ſlaves*, bankbi ti fe, *that which concerns the building of houſes*, bobe ra fala fe *, *agriculture*, geſhe ſkoka fe, *weaving*, mālung ſhë fe, *the planting of rice*, ſëſe fe, *drunkenneſs*. It may likewiſe follow other nouns, in this manner; as, bonië fe, *thought*, allah fe, *religion*, alëiûbui fe, *deviliſhneſs*, ginè fe, *adultery*.

4. When a human being is the agent, it is formed by adding the word mubе to the *Preterite* of a verb preceded by a noun; as, ſhe ra fala mubeë, *labourers*, geſhe ſhoka mubeë, *weavers*, kongdië ſhā mubeë, *judges*, ſèra ſho mubeë, *merchants*. When the verb requires hong, it muſt be placed after a noun preceded by mubе; as, iengiſa mubе iūbëë hong, *a ſhepherd*. We cannot ſay, however, em fala iengiſa mubе iûhëë hong bè, but em fala mubе bè naban iengiſāma iûbëë hong, *I told the ſhepherd*, or *the perſon who takes care of the ſheep*. They likewiſe add mubе to verbs without nouns; as, bárang mubе, *a ſchoolmaſter*; bárang ſignifies *to read*.

5. Nouns of *time* may be expreſſed, by placing lokha after verbs in the way that I have mentioned; as, malábu lokha, *a day of reſt*, or *the Sabbath*, kongdië ſhā lokha, *the day of judgment*.

6. Nouns of *place* may be expreſſed by adding the word ire; as, iāri ire, *a lion's den*, kongdië ſhā ire, *a place of judgment*. The word kongji, may likewiſe be added to names of rational beings; as, munkgē kongji, *the chief's place*, Allah kongji, *God's place*, or *heaven*.

7. The inſtrument of action may be formed by adding ſhe; as, bálang ſhe, *a key*, futung ſhe, *a whip*,

* It is better, however, to ſay, ſhe ra fala fe bobe ma.

She, is likewiſe employed to ſignify living creatures; as, ſhuku ſhe, *a leopard*, or any wild and miſchievous animal. Sheë niā*be*, and ſhubeë niā*be*, ſignify *wild beaſts*.

8. The diminitive is formed by adding di; as, linkga di, *a ſmall diſh*, *h*ame di, *a little man*. Perhaps, di may be accounted a kind of adjective in this caſe. When the Suſoos mean to ſignify that a town is large, they ſay, a di mā ra, literally *it is no child*.

9. The Suſoos, by no means form nouns always according to theſe rules, although nouns formed according to them, will always be underſtood. The purpoſe of them is, to point out to an European, how he may talk intelligibly in Suſoo, and render the language leſs barren, without violating its peculiar principles. Should he chooſe to join together the words which I have written ſeparately, he may do ſo; yet, I conceive, the language will be more ſimple and eaſily learned, if they be always kept ſeparate.

10. The Suſoos have no verbs, of which I know, to expreſs without nouns, what is meant by the Engliſh verbs, *injure*, *bleſs*, *&c.* *; but they ſay, a ſe niā*be* ra bā a bè, *he did a bad thing for him*, a ſe fange ra bā a bè, *he did a good thing for him*. They ſay, a bōre mawhóna, *he hurt his neighbour*, but it muſt, for the moſt part at leaſt, be underſtood literally, and not with reſpect to his eſtate or relations.

11. In Engliſh we ſay, *he brought him to his death*, *he brought him to poverty*, *he brought him to affluence*, *&c.* Any phraſe of this kind may be expreſſed in Suſoo by fa, and the *Preterite* of a verb; as, a fa a ra tūde, *he brought him to death*,

* I have introduced the Arabic word baraka, which I have written barka, *to bleſs*.

a fa a ra nënède, *he brought him to poverty*, a fa a ra bánāde, *he brought him to affluence.*

12. In ſpeaking of any one as being fortunate, the Suſoos can ſay, fe fange fa a bè, *a good thing is come to him*, that is, *he is fortunate*, bíli fange fa a bè, *a good name is come to him*, or *he has gotten a good name*, nāfuli fa a bè, *goods are come to him*, or *he has become rich.* In the ſame way they can ſay, fe niāhe fa a bè, *he is unfortunate*, bíli niāhe fa a bè, *he has loſt his reputation.* They ſay alſo, a na ra lang fe fange ra, literally *he has met a good thing*, that is, *he has been fortunate.* A fe fange tō, *he has ſeen good*, a ſhọ fe fange ma, *he has gone to a good thing*, or *he has been fortunate.* When they ſpeak of one as being unfortunate, they often ſay, *evil is fallen on him;* as, fe niāhe bíra a ma, *evil is fallen on him*, lèti bíra a ma, *misfortune has fallen on him*, that is, *he is unfortunate.* They can, indeed, ſpeak of any thing good or bad, as having fallen on a perſon, when they mean to ſay *he is fortunate*, or *unfortunate.*

13. Among the Suſoos, as among the Hebrews, the word *path*, or *way*, is often employed in religious phraſes; as, a nièrma Allah kirā ma, *he walks in the way of God*, a ſiga bèri niāhe kirā ma, *he is gone into the way of the devil.*

14. They ſpeak of working for God, as we do of ſerving him; as, a ſhe ra falama Allah bè, *he works for God*, or, *he ſerves God.*

15. They ſpeak of removing one's ſins or diſtreſſes, when they talk of juſtifying him, and of delivering him from evil; as, a a fe niāhe tonkga, *he took away his ſin*, or, a fe niāhe tonkga a ma; a a tōra fe tonkga, *he took away*, or *removed his diſtreſs.*

16. When they mean to ſignify that God will puniſh any one, they ſay, *he will bring out evil*

upon him; as, a tōra fe ra minema a ma, *he will bring out diſtreſs* or *torment upon him*, a whóna fe ra minema a ma, *he will bring out upon him an hard matter.*

17. When they mean to ſay that a perſon is glad, they ſay, that *his heart ſits*, or *lies;* as, a boniē dokhama, a boniē ſhāma. It is better, however, to uſe the *Compound Preterite*, or the paſſive voice; as, a boniē banta dokha, a boniē banta ſhā, or, a boniē dokha*be*, or, dokha*be*nde, a boniē ſhā*be*, or, ſhā*be*nde. *Gladneſs*, or *happineſs*, may be expreſſed by any verb that ſignifies *reſt;* as, a boniē malábu*be*, *his heart reſts.*

18. In order to expreſs *anger*, they ſay, *the heart has riſen*, or *is riſen;* as, a boniē banta kîli, a boniē banta te. They likewiſe make uſe of theſe phraſes to expreſs ſudden joy.

19. I have been told, that when they ſpeak of a man as having upright diſpoſitions, they ſay, *he has a white heart;* as, boniē fi*be* na a bè, or, a boniē fi*be* ſhota, but I do not recollect of hearing this phraſe. I have heard the Mohammedans ſay, however, that *we muſt make the Sabbath white.* Nahara, is the Arabic word which is uſed in the fourth commandment, which we tranſlate, ſanctus eſt, purus eſt, *holy*, or *pure.* This, I think, is a proof that the Suſoos, and other Africans, ſay, *a thing is white*, when they mean to ſay, *it is holy.* I have likewiſe ſeen them fond of uſing white paper when they prayed to God.

20. When the Suſoos ſpeak of truſting in God, they ſay, a Allah *ba* fe ſhukuma, *he takes hold of what concerns God*, or *he is religious.* I have uſed this word fe, to ſignify *commandment.* It always receives its ſignification from the words with which it is connected. It ſeems to ſignify literally, ſomething that is told, or ſomething that may be ſpo-

ken about. The word Amar, *of God*, in the Bible, appears to ſignify the laws of Moſes, frequently. I believe the ſame word among the Arabians, ſignifies, *command* and *authority* *, in a religious, civil, and military ſenſe. Debar, another Hebrew word of this kind, has perhaps the ſignification which ſe has in Suſoo. I have thought it neceſſary to be particular in mentioning this word, for it occurs very often.

21. In a country, where more than the half of the people are ſlaves, they cannot be ignorant of what is meant by redemption. They ſay, e mube hung ſèra, *they have bought the man's head*, when they mean to ſignify, that they have redeemed him.

22. Bowing the knee, as a mark of homage, or worſhip, is common among them. They ſay, a *b*imbe ſemma, *he bows the knee;* but when they mean to expreſs, that *one worſhips God*, they ſay, a ſèlima Allah bè. Sèli, perhaps, means literally *to pray;* it ſeems to be an Arabic word, of that ſignification, adopted by the Suſoos.

XV. Remarks intended to facilitate the learning, and improving, of the Susoo Language.

1. The Suſoos differ exceedingly from one another in their pronunciation. This circumſtance is likely to perplex any one who may try to learn their language. It is probable that the Mandingas ſpeak Suſoo moſt correctly. Thoſe who can ſpeak Engliſh in Argyle-ſhire and Inverneſs-ſhire, ſpeak it much more correctly than the people of the Lothians, who ſpeak no other language; moreover, the Mohammedans make language their

* Amar ſeems to be uſed, both in this ſenſe, and to ſignify the ten commandments, in the 68th Pſalm. See the 11th verſe.

ſtudy, from almoſt their infancy. The Company's ſervants, may eaſily learn the Suſoo language, from the trading Mandingas who viſit the colony, if they pleaſe.

2. It deſerves to be remarked, that a very great number of Suſoo words end in ng. When a word ſeems to end in n, m, or b, according to the pronunciation of the Suſoos, there is reaſon for ſuppoſing that ng is its proper termination. Many of their words end with vowels of an obſcure ſort of ſound. When verbs of this kind conſiſt of two ſyllables, it would be good to make *a* their termination in writing. This rule did not occur to me, when I began to write Suſoo, and of courſe, it has not been uniformly obſerved; but, in order to make the language as eaſy as poſſible, it ought not to be violated without good reaſon. Verbs of one ſyllable, however, ought always to be written according to their proper ſound. When nouns, ſignifying things without life, can be made to terminate with *e*, another letter ought not to be put in its ſtead. If this rule had occurred to me ſooner, I would have paid more attention to it than I have done.

3. Bā is a word of as general ſignification among the Suſoos, as kûrdn among the Perſians. Thoſe who wiſh to learn Suſoo, had better look for the meaning of this word, in Richardſon's Dictionary of the Engliſh, Perſian, and Arabic languages, which they may find in the colony. When it is uſed in a bad ſenſe, the Engliſh word *commit*, will very frequently anſwer to it.

4. I ſcarcely believe that one radical word, in the Suſoo language, conſiſts of more than two ſyllables. This hint may be uſeful, in ſeparating the words of a ſentence, which is not the leaſt difficult part in learning an oral language.

5. It is neceſſary to obſerve too, that when a ma, follow verbs, they ſeem very often to be a part of them. Ienkgi a ma, *to think*, ſignifies literally, *breath upon it*. Ienkgiſa, is compounded of ienkgi, *breath*, and ſhā. Had I known this ſooner, I would have written them ſeparately. There is reaſon too for expecting to meet with words of this kind, or rather phraſes, which cannot be tranſlated literally into Engliſh. A nēnūma a ma, ſignifies, *he forgets it*. I do not know the literal meaning of nēmū.

6. Great care is likewiſe to be obſerved, in ſeparating nouns from verbs; a bonie dokha, will ſeem to mean, *he was glad*, but it means literally, *his heart was glad*. The Suſoos may ſay, a banta bonie dokha, but that ſignifies, *he has made his heart to reſt;* a bonie banta dokha, is a better phraſe.

7. As new ideas are introduced into the Suſoo country, it will be neceſſary to introduce new words into the Suſoo language. When I have had occaſion to introduce new words, I have introduced Arabic ones, becauſe they are underſtood by many people who ſpeak the Suſoo language. I am diſpoſed to recommend this to any who may make further attempts in writing Suſoo.

8. As the Suſoo words are all ſhort, it would be inadviſeable to deſtroy the ſimplicity of the language, by introducing long ones. I do not ſee any neceſſity for introducing new verbs. Inſtead of introducing a verb, ſignifying *to attack*, for inſtance, it would be a much more ſimple way to introduce the word ſatā, *an attack*, which might be governed by bā, or, fala. According to this plan, a ſatā ra bā a ma, would ſignify, *he made an attack upon it*, or *he attacked it*. When it is neceſſary to introduce words to expreſs. a

change from one ſtate to another, it may be proper to introduce adjectives only, with which fala may be employed; as, a a ra fala *h*eira ra, *he made him good*. *H*eira is an Arabic word, which ſignifies *good*. Inſtead of employing Arabic perfect participles, which are always long words, it would be better to uſe the third perſon ſingular of the paſſive voice as an adjective, which will require only an *o* inſtead of an *a*, after the firſt radical letter, to diſtinguiſh it. Let us take for example, the word ſèrèha, which ſignifies, *be made free*, and according to the plan propoſed, a a ra fala ſorèha ra, will ſignify, *he liberated him*, or *made him free*; but, indeed, there is ſcarcely any occaſion for changing the *a* to *o*. The difference of ſound is ſo trifling, that it is ſcarcely worth while to make any change of ſpelling on account of it. I believe too, that it will not be neceſſary to introduce many words from active verbs, for there are enough of verbs in the Arabic language, which may be uſed in an intranſitive ſenſe; wherefore, an abundance of preſent participles, may be adopted as adjectives, from verbs of three radical letters. All that is neceſſary in forming adjectives of this kind, is, to make the firſt ſyllable long. Let us take for example, atada, *it was prepared*, and all that is neceſſary to make it an adjective, is, to lengthen the firſt ſyllable, or to change it, according to the form of many Arabic participles, to ë, which will make it atëda. But, inſtead of adjectives, ſubſtantives may be employed very frequently with fa; as, a fa a ra ſatāde, *he brought him to be attacked*, a fa a ra *h*eirade, *he brought him to be good*, or *reformed him*.

9. This plan of enriching the Suſoo language, is not a whimſical one. It is the very way in which the Suſoos proceed themſelves. She, is an

Arabic word which they have adopted, and they ſay, a ſhe ra falama, *he works*. Many phraſes of this kind occur in their language. Should any one who underſtands any thing of the Arabic language, open a Perſian book, he will ſee that more than one third of the words are Arabic, introduced into Perſian, in the way that I have pointed out. Should any perſon in the colony, wiſh to pay attention to this ſubject, he may look into Richardſon's Dictionary for the words, averdn, kûrdn, nûmûdn, and āmedn, which ſignify, *to bring*, *to make*, *to ſhew*, *to come*. In the ſame manner in which he ſees theſe words uſed in Perſian, he may uſe fa bā or fala, and maſeng, in Suſoo. Ra muſt always precede bā and fala, and when fa, ſignifying *to bring*, has a noun placed after it, ra muſt be placed after the noun.

10. I once meditated a plan of going to the Mandinga country, and of trying to get a part of the Scriptures tranſlated into Suſoo from the Arabic. I believe many of the Mandinga people are capable of executing an undertaking of this kind. I once wrote a few verſes of the New Teſtament, which a Mandinga man tranſlated, at my deſire, from Arabic into Suſoo, when I was ſtaying in Freetown; but, I found him inclined to change the meaning of every word, in favour of his prophet, in which he could find a radical letter of Mohammed's name. No one ought to make an attempt of this kind, who does not underſtand ſomething of the Arabic language; but, one who has a tolerable acquaintance with it, might do an eſſential ſervice to the cauſe of religion, by ſuch a plan.

11. The Suſoo language ought to be attended to by Europeans, who ſettle in, or near Sierra Leone. It is ſpoken over a vaſt tract of country.

I have met with many people, from beyond Teembo, who ſpoke it. I have met with people from Sarawooli, who ſpoke it fluently. I never met with Boondoo people, or Mandinga people, who did not ſpeak it. A very great number of trading Foulahs underſtand Suſoo. If we make a little allowance for Mr Park's ear, and his manner of ſpelling, we will find that nuff, inſtead of fũ, is all the difference between the numerals of the language of Manna and Ialonkadoo, and thoſe of the Suſoo language. The Suſoo language is more frequently learned by Sierrà Leone ſettlers, than all the languages on that part of the coaſt.

12. It may appear to ſome, that the remarks which I have made are trifling; but, had they been pointed out to me, when I went to the coaſt, I might have known a great deal more about the Suſoo language than I do. I humbly conceive, that I have endeavoured to obviate difficulties, which prevented others from making progreſs in the language, as well as me.

13. It would be haſty to ſuppoſe, that my remarks upon the peculiar idioms of the language, or its grammatical conſtruction, are uſeleſs, or at leaſt, unworthy of attention, becauſe they will not apply to every Suſoo phraſe that may be ſpoken. What kind of Engliſh grammar ſhould we have, were all the provincial irregularities introduced into it? It would be no more whimſical to write a general grammar, comprehending all the languages of the world, with all their irregularities, than to attempt to write a grammar of this kind. My object has been to lay down principles for making the language eaſy and regular, which are familiar to the Suſoo people.

XVI. Susoo Phrases.

As every ſtranger who goes among the natives, experiences inconveniences, from his ignorance of ſome of the familiar phraſes, by which they uſually addreſs him; I conceive a few of them will be both acceptable and uſeful.

Mama, furto? *How do you do, white man?*
Bā. *Thank you.*
E fa *bē*re? *Did you come proſperouſly?*
E kîli minding? *Where did you get up?* or, *whence came you?*
Em kîli Fūta. *I got up in*, or, *came from the Foulah country.*
E wama mung hong? *What do you want?*
Em wama ſèra ſhōde. *I want to trade.*
E fa mung ra? *What have you brought?*
Shubenieng, ninkgeë, iū*bē*ë, ſhëë, mālung. *Ivory, bullocks, ſheep, goats, and rice.*
E wama mung hong? *What do you want?*
Iankguiëë, iambe, ſingkarië, fûke. *Beads, tobacco, guns, and ſalt.*
E wama iankguiëë ëere hong? *How many beads do you want?*
Dómaë fū. *Ten bars.*
E kîli mung lokha? *When did you get up?* or, *when did you leave home?*
*H*ië ſhéni banta dankgu em ſa kîli. *Six days are paſt ſince I got up*, or, *I left home ſix days ago.*
E lūma be *bi*ë ëere na? *How many days will you ſtay here?*
Mung fe na e kongji? *What news are there at your place?*
Fe mū na. *No news.*

Muheë biring maièlang? *Are all the people well?*

Munkgē na? *Is the chief at home?*

E banta mālungji ſhë? *Are you done with planting rice?*

Gèri nīū na wo kongji? *Are there no wars in your country?*

Indē gèri ſhōma kuóre? *Who are at war now?*

Gèri mū fama nīēng? *Is the war not going to come to an end?*

Muheë kongdiē ſhāma to? *Are the people going to have civil buſineſs to-day?*

Kongdiē bira indē ma? *On whom did the judgment fall?* or, *who loſt the cauſe?*

Kûlungji fama to? *Is there to be a kulungji to-day?*

Nāfuli akbegbe na e kongji? *Are there plenty of goods at your place?*

E mū niēng. *They are not done*, that is, *plenty.*

E wama ſèra ſho be? *Do you wiſh to trade here?*

Furto kunkgi fa? *Is an European veſſel arrived?*

A fa mung ra? *What has ſhe brought.*

Bāge akbegbe ra. *Plenty of baft.*

E dankguma? *Are you going paſt?*

Em ſigāma fuge ma. *I am going up the country.*

E kirā kulong? *Do you know the road?*

Em mū na kulong kē fang. *I don't know it well.*

Em ſhûkatalā ſambama e ſokhera kirā maſeng fe ra e bè. *I will ſend a young man along with you, to ſhew you the path.*

E bangde dong geriſhûgē ma? *Did you eat rice in the morning? have you taken breakfaſt?*

Em mū bangde dong ſending. *I have not eaten rice yet.*

Fa iē ra em ming fe ra. *Bring water that I may drink.*

Em wama iē hong, *I want water.*

Kāme e ſhukuma? *Does hunger take hold of you? are you hungry?*

E banta hára? *Are you wearied?*

Mung fe ra? *What is the matter?*

Fe mā ra. *No matter.*

Wo em ſiga tai mubeë ma tōde. *Let us go to the town and ſee the people.*

Mubeë wama mung fe ra? *Why do the people weep?*

Mube inda banta tū. *Some body is dead.*

Hame? *A man?*

Ginè. *A woman.*

Indē a fûka? *Who killed her?*

Munkgē ba quëe. *The head-man's* quëe.

Iamfa na. *There is deceit in the buſineſs.*

Mubeë mung ra bāma? *What are the people doing?*

E bimbi maningama. *They are trying the corpſe.*

Mung fe ra? *What is the matter?*

A ſhuku fe ra nabán a fûka. *To catch him who killed her.*

Indē ra? *Who are they?*

E whoniëë na e ra. *They are ſtrangers.*

E wama gîride. *They wiſh to go to the other ſide.*

Indē na na tai? *Who dwells in that town?*

Munkgē ſènde. Munkgē *ſuch a name.*

A mube fange na a ra? *Is he a good man?*

Mube fange akbegbe ra. *He is a very good man.*

Kuongjië na a bè? *Has he ſlaves?*

Aba kuongjië mū fa niēng. *His ſlaves are numberleſs.*

A fe fange ra bāma e bè? *Does he treat them well?*

A nondi. *That he does.*

E fama emtang hong ſhe ra fala fe ra? *Are you coming to work for me?*

E ſheribëſhe ëere fëma em ma? *How much wages will you give me?*

E wama ëere hong? *How much do you want?*

E mū em hung madomma, e mube fange na a ra. *You will not cheat me, you are a good man.*

Awa, e fama muku kongji tína? *Well, will you come to our place to-morrow?*

Eo, ba e timma. *Yes, if you pleaſe.*

Em ienkgi a ma e tō whondibe. *I think you appear ſick.*

Em whondima akbegbe ra a nondi. *I am very ſick indeed.*

Mung fe ra? *What is the matter?*

Em hungji em whónama. *I have a pain in my head.*

E fúru mū e whonama? *Have you not a pain in your bowels?*

Eo, em bonië em whónama. *Yes, I have a pain at my ſtomach.*

E fúrama? *Are you ſick?*

Em fúrama akbegbe ra a nondi. *I am very ſick indeed.*

E fa fúrade mung lokha? *When did you turn ſick?*

Whóra. *Yeſterday.*

E ſeri inda tonkgá? *Have you taken any medicine?*

Em ſhe tonkga ſeri bā mube nabán ſamba em hong. *I took the thing that the doctor ſent to me.*

Himbēli e ſhukuma? *Are you cold?*

Em ſërimma *bimbèli* ra. *I am ſhaking with cold.*

Eha kíri biring e whónama? *Do you feel pains all over your body?*

Em hungji nung fèri em whónama akbegbe ra. *My head and back diſtreſs me exceedingly.*

*H*imbēli gúrama e fèri ma? *Does the cold run down your back?*

Eo, a gúrama em fèri ma. *Yes, it runs down my back.*

Iē whûli e ma? *Are you thirſty?*

Eo, iē whûli em ma akbegbe ra. *Yes, I am exceedingly thirſty.*

*H*ē whûli e ma quē ra? *Do you feel an inclination to ſleep in the night?*

Em wama *b*ēde, kono em mū būma *b*ē ra. *I have an inclination to ſleep, but I cannot ſleep long.*

E *b*ēē ſhāma? *Do you dream?*

Eo, em to *b*ēma, em gāhuma akbegbe ra, em gāhu ſheē tōma. *Yes, I am dreadfully afraid in my ſleep, I ſee frightful things.*

E wama ſhe dongde? *Have you an inclination to eat?*

Em mū wama ſhe dongde? *I have no deſire to eat.*

E *b*a e nèngji maſeng em bè. *Shew me your tongue.*

A ſi*b*e akbegbe ra. *It is very white.*

E *b*a ſeri inda tonkga na*b*án fāta e ra bo*b*ung. *You muſt take ſome medicine to make you vomit.*

Em bo*b*ung akbegbe ra to. *I have been vomiting a great deal to-day.*

E *b*a fúru whóna ſeri tonkga. *You muſt take medicine for the pain in your bowels.*

Mu*b*eē *b*a dundu na*b*án na e fokhera. *Thoſe who are along with you muſt not make a noiſe.*

E *b*a iē ming nung lēmure iē. *You muſt drink water and orange juice.*

Em whondima akbegbe ra, e *b*a fala ſeri bā mu*b*e bè a *b*a fa. *I am very ill, tell the doctor to come.*

Fúra whûli em ma ſóno? *Do you feel the ſickneſs returning again?*

Eo, em wama bo*b*ungde. *Yes, I want to vomit.*

VOCABULARY

OF THE

SUSOO LANGUAGE.

A.

A	he, ſhe, or it
Adē	no indeed, not at all, by no means
A*b*ā (Arabic)	brother; A*b*āë, Chriſtian brethren
A*b*a	his, hers, its
Akang	himſelf, herſelf, itſelf
Akang*b*a	belonging to himſelf, herſelf, or itſelf
Akbegbe	big, abundant; Akbegbe ra, greatly, abundantly, forcibly
Akbēli	red, any ſhade of colour inclining to red
Alāma (Arabic)	affection, inclination
Alēiû*b*ui	the devil, God's enemy, from Allah, God, and iû*b*ui, an enemy
Araiáni	heaven

Aradokhade — a joint, compounded of a, it, the particles ra and de, and dokha to fit, to place, to dwell

Aſhā (Arabic) — a ſupper; Mungē, or Munkgē aſhā, the Lord's ſupper

Atang — he, ſhe, it

Atang*ba* — his, hers, its

Atangkang — himſelf, herſelf, itſelf

Awa — well, therefore, wherefore

B.

Bā — the ſea

Bā — to take off, to cut, to row, to clean; a *aba* libite bāma, *he takes off his hat*, a ſhûke bāma, *he cuts graſs*, a kunkgi bāma, *he rows the veſſel*, a ſhang kírië bāma, *he cleans the ſhoes*. The various acceptations of this word, can only be learned by long and ſtrict attention to the converſation of the Suſoo people. Bā, thank you.

*Bā — to do, to manage; as, em a ra bāma a bè, *I will do it for him*, em ë fe ra bāma, *I will manage this affair*.

Bage — a kind of cotton cloth, called baft, which is manufactured in the Eaſt Indies; a ſmall hut on a rice plantation.

*Bálang — to ſtrengthen, to make hard

Bálang — ſtrong, hard

Bálang*be* } ſtrengthened, hardened
Bálang*bende* }

Bálang ſe — ſtrength, hardneſs

Bále — a ſquirrel

Báhā — rich, powerful on account of riches

Bánā*be* — rich, powerful on account of riches

Bána — any creature that is gelded

Bána*be* — gelded. Ninkge bána*be*, a bullock

Bankgalang — a croſs

Bangbang — to drive, to ſtrike into, to nail

Bangde — boiled rice

Bankhi — a dwelling-houſe

Banta — an auxiliary part of a verb, ſignifying have, or have already

Baraka (Arabic) — bleſſing

*Barangtang — to drive away a creature, ſo as to make it eſcape danger of which it is inſenſible

Báre — a dog, a very reproachful name in the Suſoo language. E *ba* em *bíli* báre *ba* em mā ra bāmá, *call me a dog if I do not do it*. This is accounted a vow which it would be exceedingly diſgraceful to break.

*Barka (Arabic) — to bleſs

Barung, Barungji, or Burung, Burungji — a wide open field, any field, whether open or no, that affords an extenſive proſpect

Báſhe — a ſtaff. This word is exceedingly difficult to pronounce.

Be — here, be bo*be*, this country

Bè — for, on account of, to, againſt, in poſſeſſion of

Bë — to open

Bë*be*, Bë*be*nde — opened

Bë ſhe — an inſtrument for opening any thing

Bèla*b*ē — the arm, the arm and hand, the hand

Bèla*b*ē kōla — the left hand

Bèla*b*ē kúra — the thumb

Bèla*b*ē ſhūliē — the fingers

Baming, Bamingji — cords, ropes

Baming uri — the tree from which the bamingjiē are made

Bènde — clay; one who is connected with the devil

Bèngdung — to pull, to lead; as, ninkge bèngdung, *to lead the bull.*

*Bèngni — to let go, to give liberty, to allow to return

Bere — play, amuſement

Bere — to play

*Bère — to miſs

Bère — a diſappointment. Bère a bè, *he has miſſed it*, or, *he is diſappointed.*

Bèri — to bear. A di bèri, *ſhe bare a child.*

Béri*b*e, Bèri*b*ende — born

Bèri — a ſpirit, the devil

Bēri — any kind of intoxicating liquor. Kume bēri, a liquor made of honey, tuge bēri, palm wine, mālung bēri, liquor made of grain, Furto bēri, European liquor, jingjing bēri, a liquor made from the root of a ſmall tree, called jingjing.

Beri — time

Bèring } the leg
Bèringji }
Bèſhu to ſuck
Bige } ſhort
Bige*be* }
Bimbi the human body, dead corpſe
Bingding } the ſide
Bingdingji }
*Bingja to make heavy
Bingja } heavy. A*ba* niaë bingja*be*, *his*
Bingja*be* } *eyes are heavy, he is inclined to ſleep.*
*Bíra to make fall down
Bíra to fall down
Bíra*be* } fallen down
Bíra*be*nde }
Biſhra (Arabic) the goſpel
Bîta at all
Bitre a bottle
*Bo to ſplit, to break aſunder
Bo to ſplit, to break aſunder
Bō*be* } ſplit, broken aſunder
Bō*be*nde }
Bo ſe that which concerns breaking
Bobo to ſtammer
Bobo mu*be* a ſtammerer
Bobo*be* } habituated to ſtammering
Bobo*be*nde }
Boge to grow as fruit on a tree
Boge fruit
Bo*be* earth as diſtinguiſhed from water, a country, the people who dwell in a country.
Bo*b*ung to vomit; daie bo*b*ung, to ſpit
Bo*be*maſhe a ſnake, compounded of bo*be*, the ground, ma, on, and ſhe, a a thing.

*Bólo	to let go, to liberate
Bólobe Bólobende	let go, liberated
Bonie	heart, prudence, intelligence, underſtanding. Bōn, or bona, is an Hebrew word of the ſame meaning.
Bongfe	a cape, or head-land
Bonie hung	the breaſt
Borabo	ſoft like a leaf, tough
Bórang	to dance, to trample
Bōre	a neighbour, a companion
Bōre	other, another
Boſhe	a capon
Bū	to ſtay long, to continue
Buèngbe	red pepper which grows in ſmall pods. It is ſometimes called bird, and ſometimes Cayenne pepper.
Buing	under, beneath
*Buleng	to bring back, to return a thing
Buleng	to return
Bulengbe Bulengbende	returned, brought back
Búla	to make a rumbling and alarming noiſe like thunder. Galûngji búlama, *the thunder roars.*
*Búla	to make any thing give a rumbling and frightful noiſe.
Bung	to ſhoot
Bungda	to wet, to moiſten
Bungda	wet, moiſt
Bungdabe Bungdabende	wet, moiſtened
Buntung Buntungji	the piazza which is formed around the Sufoo houſes, by the overhanging of their roofs.

Bundu — to ſqueeze moiſture out of any thing. Ninkge *bi*nie bundu, *to milk cows.*

*Bundu — to wring, to ſqueeze out moiſture

Bundu*be* / Bundu*be*nde — wrung

Bura*be* — a leaf

D.

Dabung / Dabungji — a river

Daie — ſpittle

Daie bo*b*ung — to ſpit

Da*be* *or* dā*be* — a cuſtom, a law, an inſtitution, habit, manner. Bo*be* dā*be*e, *the laws*, or *cuſtoms of a country.*

Dangbè — a large brick-houſe

Dangke — the name of a ſmall harmleſs creature, ſomewhat reſembling a lizard, which runs about in African houſes, and ſometimes alarms ſtrangers.

*Dangu *or* dankgu, to paſs, to tranſgreſs, to excel. The noun or pronoun which this verb governs, is often placed after it, and followed by ra; as, a dankgu tai ra, *he paſſed the town*, a dankgu fe fange ra, *he tranſgreſſed what was good*, a dankgu a ra, *he excelled him.*

Dankgu fe — that which concerns paſſing, the paſſover

Dankgu*be* / Dankgu*be*nde — paſt

Dè — the mouth; ili dè, the mouth of a hole, bā *ba* dè, a wharf.

Dèë firing mu*be* — a deceitful perſon who varies in his converſation.

Dè bálang mu*be* — a conceited, ſtubborn, unyielding perſon

Dè niā*be* — impudence, wicked converſation

Dè mū fang — to diſagree; as, muku dè mū famma, *we will not agree.*

Dè ma niā*bu* — to diſagree; as, muku dè ma niā*bu* ma, *we will diſagree.*

Dè niû*bung* — fair language

Dè tèri mu*be* — a dumb perſon, one very little given to talk

Dēfu — to preſs gently, to feel. E *ba* a dēfu a ra, *preſs it gently.*

Dēfu*be* / Dēfu*bende* — gently preſſed

Dègama — a ſword

Dège — a mat

Dègè — to ſew

Dègè*be* / Dègè*bende* — ſewed

Dèmbè — to plait. Hung dèmbè, *to plait*, or *adorn the head.*

Dèmbè*be* — plaited

Dēmung / Dēmungji — a baboon

Dèra — a ſmall pond or lake

Di — a child, a boy, a ſervant, a ſlave-boy

Didi — boy, child

Di ginè — a female child, a girl

Di *ba*me — a male child, a boy

Diore or / Di iore — a little child, an infant

Dîbe	a large basket
Dîbe di	a small basket of its kind
*Digling	to put round
Diglingbe Diglingbende	round, surrounded on all sides
Diglingna	a round house
Ding	to beat, to strike
Dingbe Dingbende	beat, striken
Dimēdiē	children who run about
*Dîteng	to press hard
Diteng	the same
Dîtengbe Dîtengbende	pressed hard
*Dógati	to tear up, and press hard between the forefinger and the thumb, to pinch.
Dógatibe	pinched, pressed so as to be hurt
Dokha	to cleave to, to sit, to sit down, to settle, to be glad, to dwell, to make, to cleave, to settle, to place, to put on.
*Dokha	to place, to make glad
Dokhabe Dokhabende	placed, settled, glad
Dokha fe	settlement
Dokha she	a seat
Dóma	a shirt, a certain quantity of any kind of goods, called a bar by the Europeans, and usually, though erroneously, valued at three shillings and fourpence Sterling.
Dong	to eat, to chew, to deceive, to cheat
Dongbe Dongbende	eaten, chewed, deceived

Dong fe — that which concerns eating, deception
Dong ſhe — meat
Duge — any kind of cotton cloth, the clothes which the Suſoo women wear around their waiſts.
Dúgeti — to break a thing by pulling it at both ends
*Dûbe — to light, kindle
*Dúla — to put under water, to drown
Dúla — to dive, to go down into water, to be drowned.
Dúlabe, Dúlabende — gone under water, ſunk, drowned.
Dúla fe — that which concerns diving, ſinking, or drowning.
Dule — wax, a candle, a torch
Dule dûbebe, Dule dûbebende — a lighted candle
Dule dokha ſhe — a candleſtick
Dule ièlangbe — a clear burning candle
Duleng, Dulengji — a water-ſpring
*Dundu — to make noiſy people be quiet
Dundu — to be ſilent, to make little noiſe
Dundube, Dundubende — quiet, ſober, given to taciturnity.
Dundu fe — quietneſs, taciturnity
Dundūndi, Dundundi — little, ſmall, few, of little importance.
Dungbung, Dungbungji — the arm-pit
Duni — to owe, debt
Dunia — the world, the intelligent part of the world.

E.

E	thou, thee; they, them; thy, their.
E	this, theſe
Eere	how much, how many; as, *biĕ* ĕere, *how many days.*
E*ba*	thy, their
Em	I, me, my
Eme	as, like to, according as, according to, in the ſame manner that. This word always immediately precedes the noun to which any thing is compared; as, a a ra bā ēme etang, *he did it like you,* or *he did it in the ſame manner in which you did it.* It can likewiſe be ſaid, a a ra bā ēme etang a a ra bā, *or* ēme etang nū a ra bā.
Ekang	thyſelf, themſelves
Emkang	myſelf
Emtang	I, me, my
Emtang*ba*	my
Emtangkang	myſelf
Eo	yes, that is very true, it is as you ſuppoſe it to be.
Etang	thou, thee; they, their; thy, their.
Etang*ba*	thy, their
Etangkang	thyſelf, theirſelves, *or* themſelves.

F.

Fa	to come, to happen, to approach, to bring. When fa ſignifies to bring, the noun

	or pronoun which it governs, is placed after it, and followed by ra; as, em fama e ra, *I will bring them.*
Fā*b*e Fā*b*ende	come, happened, arrived
Fāfea	a kind of fruit uſually called pāpā.
Fang	good, juſt, honourable; any thing that is commendable is called fang.
*Fang	to love, to be of advantage to, to do good to, to be kind to.
Fang *or* Fange	good, juſt, honourable
Fang*b*e	advantageous, uſeful, delightful, beloved, ſweet.
Fang*b*ende	good
Fankge	ſtrength, vigour, the ſhoulders, or the ſtrength of the body.
Fáre	a drum
Fáre bórang	to dance, to dance to the drum
Fáre mo*b*a	to beat the drum
Fāta	to be able. Fāta is uſed as an auxiliary verb in the Subjunctive mood. It has no Future, ſo far as I have obſerved.
Fe	that which belongs to, affair, concern.
Fe ra	that, to, in order that, that it may. Fe ra is uſed in forming the Infinitive of verbs.
*Fe	to fill, to blow; as, tē ra fe, *to blow the fire.*
Fe	to blow
Fē	the cheek

Fë — to give, to beſtow, to afford. This verb may be ſaid to govern two accuſatives, one placed before it and another after it, which is followed by ma; as, a a fë em ma, *he gave it to me.*

Fëfa — a barrel

Fe kulong — to be intelligent

Fëfë — till

Fë*be* / Fë*bende* — full blown

*Felîng — to turn the mouth of a veſſel to the ground, to overthrow, to turn upſide down.

Felîng*be* / Felîng*bende* — turned upſide down

*Felung — to blow upon

Felung*be* / Felung*bende* — to be blown upon

Fëma — near, cloſe by, at the ſide of, in the neighbourhood of.

Fë ma bo — to make marks or figures upon the face.

Fë ma bo fe — the marking of the face

Fë ma bō*be* / Fë ma bō*bende* — marked on the face

Feng — to ſeek for, to go in queſt of

Feng*be* / Feng*bende* — ſought, or ſearched for

Fënge — an earthen pot, a pipe

Fèri — the back. It very frequently ſignifies the moſt prominent part of any thing.

Feri — a horn, a ſnuff-mill

Fèriniëng — all day, compounded of fèri, and niëng, to be finiſhed;

	but I do not know the meaning of fèri. Perhaps it means the part of the day in which the ſun ſhines.
Fètè	a ſmall baſket for meaſuring rice.
Fètè di	a ſmall baſket of its kind
Fi*be*	white, clean, pure
*Fili	to ſpill, to pour out
Fili	to ſpill, to run out
Fili*be* Fili*be*nde	ſpilled, run out
*Finde	to turn round, to turn or cauſe to turn, to change.
Finde	to turn, to change
Finde*be* Finde*be*nde	turned, changed, converted
Fínè	a knife
Fingkāri	a gun
Fingkāri woli	the barrel of a gun
Fingkāri woli	to ſhoot a gun
Fingkāri nia	the motion-hole
Fingkāri ra pûſa	to ſhoot a gun
Firing	two, both
*Fō	to give notice to one ſoftly that he is wanted
Fō	to ſpeak after one ſeems to heſitate about it.
Fō*be* Fō*be*nde	warned ſoftly to ſpeak to ſome one.
Fo*be*	ſalt
Fo*be* iē	ſalt water
Fo*be* ſhube	ſalt meat
Foie	the wind, a breeze
Foie akbegbe, *or* Foie whórowhóro	a heavy gale of wind
Foie fēma	the wind blows

Fokha	mockery, raillery
Fokhe	a footſtep
Fokhera	along with, in company with
Fokha maninga	to mock, to rail, to banter
*Fong	to tumble down
Fong	to tumble down as a tree when it falls.
Fong fe	that which concerns tumbling down
Fong*be* Fong*be*nde	tumbled down
Fōre	a kind of fruit
Fóri	old, experienced
Fortûng Fortûngji	a field covered with thick wood, a foreſt, a buſh.
*Fruku	to rub, to wipe
Fruku	to rub, to wipe
Fruku*be* Fruku*be*nde	rubbed, wiped
Fruku ſhe	a bruſh
Fū	ten
Fuge	a flower
Fuge	the upland country, the highlands, inland country.
Fuge ra	upland, inland
Fûka	to kill, to put to death in any way, to commit murder, to die by violent means.
Fûka fe	murder, ſlaughter, the circumſtances which concern the taking away of life by violent means.
Fûke	ſalt
*Fulung	to looſe, to untie
Fulung	to looſe, &c.
Fulung*be* Fulung*be*nde	looſed, untied

Funga	a friend, a confident, a companion.
Funga fe	friendſhip
Fúra	to be ſick
Fúra	ſickneſs
Fúra*be* / Fúra*be*nde	ſick
Fúri	to be hot; as, ſhuge fúrima, *the ſun is hot.*
Fúri	heat
Fúri*be* / Fúri*be*nde	hot, heated
Fúru	the belly
Fúru*be*	with young; as, ginè fúru*be*, *a pregnant woman.*
Futung	to whip
Futung	a whipping
Futung fe	that which concerns whipping
Futung ſhe	a cat for whipping children
Futung*be* / Futung*be*nde	whipped

G.

Gábe	a dove
Gábe tē	a dove's neſt
Gāhu	to be afraid, to fear; as, a gāhuma Allah hong, *he fears God.*
Gāhu	fear, terror
Gāhu fe	fear, that which concerns fear.
Gāhu*be* / Gāhu*be*nde	afraid, alarmed, terrified
Galûng / Galûngji	thunder, a ſquare bottle
Galungji bula	to thunder

Gang — to burn, to roaſt, to prepare with fire, to be burning, to be hot.

Gang*be* / Gang*be*nde — burned, roaſted

Gangjang / Gangjangji — the ſide of any animal

Gangjang whorië — the ribs

Gangjang whori gira*be*, — a broken rib

*Gáta — to keep, to preſerve, to take care of, to hide.

Gáta*be* / Gáta*be*nde — kept, preſerved

*Gē — to dig

Gē — to dig

Gē*be* / Gē*be*nde — digged

Gë — to run, to eſcape

Gë*be* / Gë*be*nde — run away, eſcaped

Gēa — a mountain, a hill

Gēa di — a little hill

Gēa te*be* — a high hill or mountain

Gēa ra diglingbe — a round hill or mountain

Gei / Gei*be* / Gei*be*nde — done, finiſhed, completed

*Gèli — to ſhut, to cloſe in

Gèli*be* / Gèli*be*nde — ſhut, ſhut up, cloſed in

Gèli — war

Gèli fe — war, the circumſtances that attend war. Gèli fa, *war is come*, or *war is declared.*

Gēmba — a crab

Gèmè — a ſtone

Gèmè *b*umbe	a large ſtone, a rock
Gèmè whori	gravel
Gèmèë woli	to caſt ſtones
Gène	to ſtone
Gène*b*e Gène*b*ende	ſtoned
Gèri	fighting, contention
Gèri ſho	to fight, to contend
Gèri fa bōre	an enemy
Gèri fe	fighting, war, the circumſtances which concern fighting.
Gèri ſho ſheë	warlike inſtruments
Gèri whórowhóro	a dreadful battle
Gèriſhûgē	the morning, the break of day. This word ſeems to be compounded of gèri and ſhuge, the ſun, or elſe, ſhîgè, to cut; but I do not know the literal meaning of gèri, as it is uſed here.
Gering	to ſlap, to ſtrike with open hand.
Gering*b*e Gering*b*ende	ſlapped
*Gerung	to ſwallow
Gerung*b*e Gerung*b*ende	ſwallowed
Ginè	a woman, a wife
Ginè	female; as, ninkge ginè, *a cow*, ſhuo ginè, *a mare*, to*b*e ginè, *a hen.*
Ginè tonkga	to marry a wife
Ginè ra bólo	to divorce or turn away a wife.
Ginè di tèri	a barren woman
Ginè tō fang*b*e	a beautiful woman
Ginè fúru*b*e	a pregnant woman

Ginè iore	a young wife
*Gíra	to break
Gíra	to break
Gíra*be* Gíra*be*nde	broken
Gíri	the other ſide
Gíri	to govern to the other ſide
Gíri*be* Gíri*be*nde	over to the other ſide
Gniāre	a cat
Gniènē	a rat
Gningniē	life
Gningniē	alive
Gningniē	to live
Gningniē*be* Gningniē*be*nde	alive
Gnuma	theft
Gnuma	to ſteal
Gnuma ti	to ſteal
Gnuma ti*be* Gnuma ti*be*nde	ſtolen
Gnuma ti mu*be*	a thief
Gnuma ti fe	thievery, the practice of ſtealing.
Gondong Gondong*be*	poor. This word reſpects habit of body only.
*Gúra	to take down, to bring down, to cauſe to come down.
Gúra	to come down
Gúra*be* Gúra*be*nde	brought down, come down

H.

Hakma (Arabic)	judgment, ſtatute, ordinance
Hālama	a wolf
Hāma*ba* (Arabic)	fooliſh, a fool
Hong	to, of, concerning, about

*Húbang	to quench, to blot, to obliterate.
Húbang	to eraſe, to extinguiſh, to quench, to blot, to obliterate, &c.
Húbang fe	an extinguiſhing, quenching, eraſing.
Húbang*be* Húbang*be*nde	quenched, extinguiſhed, eraſed, obliterated, blotted out.
Hulē	a whiſtle, a fife
Hulë	a ſtaff for walking with
Huli	a tail
Húlumang	to cry aloud
Húma	proud, haughty, unmanageable.
Húma	to be proud, to be unmanageable.
Húma	over, upon, at the head of, in authority over.
Hung Hungji	the head, the end, the top of any thing.
Hungji dèmbè	to plait the hair
Hungdúle	the kitchen, the fore place
Hung madong	to cheat, to deceive
Hung maſiling	to cover, to wrap up the top of any thing.
Hung ſhûke	the hair of the head
Hungjia	a younger brother or ſiſter. Em hungjia, *my brother who is younger than I am.*
Hūñiē	a frog
*Húnung	to awaken one, to melt
Húnung	to awaken, to melt
Húnung*be* Húnung*be*nde	awakened, melted
Hurungdung	to cry with a hollow and frightful voice like ſome

wild beaſts, particularly as lions, bulls and alligators.

Hurungdung whi, a frightful and hollow voice

Hurungdung whi mē, } to hear a frightful and hollow voice.

H.

*H*a the ſign of the Imperative; as, e *h*a a ra bā, *you muſt do it.*

*H*a if, ſhould, provided

*H*a the ſign of the genitive caſe; as, *h*ame *h*a gine, *the man's wife.*

*H*ába to cut

*H*ábab*e* } cut
*H*ábab*e*nde }

*H*ábe a yam, maize or Indian corn, the beard.

*H*ábari an unintended injury

*H*ábari em bè I receive an unintended injury

*H*abëla (Arabic) a tribe

*H*abèng } a board, a plank
*H*abèngji }

*H*abèngji ſēra to ſaw a plank

*H*adūſa (Arabic) holy

*H*alba (Arabic) anger, wrath

*H*alë a bow for ſhooting

*H*alë kunë an arrow

*H*ambe the back part of any thing

*H*ambe ra behind, after, beyond

*H*ame a man, a huſband

*H*ame male, uſed to diſtinguiſh the male from the female ſex of almoſt every kind of living creatures.

*H*andè a fence

*H*andè ſho *or* ti	to build a fence
*H*andè kuë	the inſide of a fence, a garden
*H*ane	to carry
*H*ane*b*e *H*ane*b*ende	carried
*H*āniē	fearleſs, brave
*H*āniē mu*b*e	a brave fellow
*H*āniē tèri	cowardly
*H*aniē tèri mu*b*e	a cowardly fellow
**H*ára	to dry a thing
*H*âra	to dry
*H*ára*b*e *H*ára*b*ende	dried
*H*árang	to read, to teach, to be weary
*H*árang*b*e *H*árang*b*ende	read, taught
*H*árang fe	inſtruction in reading
*H*árang mu*b*e	a ſchoolmaſter, a man who is reſpectable on account of his learning.
*H*arę	dry, dry land, land as diſtinguiſhed from water.
*H*are tō	to ſpy land
*H*áti	Sunday
*H*awaia (Arabic)	a miracle
*H*ë	to ſleep
*H*ë whûli	an inclination to ſleep
*H*ē	a plantation
*H*ē ra fala	to make a plantation
*H*ē ſhîgè	to clear a plantation
*H*ē whori	a plantation from which the crop is taken.
*H*ëē	a dream
*H*ëē ſhā	a dream ; to dream
*H*ëē ſhā tō	to dream
*H*èlèmung	to be four
*H*èlèmung*b*e	four.

*H*ēma	gold
*H*ēra	a meſſenger, a play-thing which the Suſoo boys ſpin in the air.
*H*ēre	well, proſperouſly
*H*ère	the cheek
*H*ēremung	to preſs, to ſqueeze
*H*ēremung*be* *H*ēremung*bende*	preſſed, ſqueezed
*H*i	a day. Perhaps it means literally that part of the twenty-four hours, in which people ſleep.
*H*îleng *H*îlengji	the leg
*H*íli	a name
*H*íli	to name, to call
*H*íli*be* *H*íli*bende*	named, called
*H*íli ſhā, *and* *H*íli fē	to name
*H*imbe	the knee
*H*imbe ſeng	to bow the knee, a common mark of reſpect in the Suſoo country.
*H*imbēli	to be cold, to be damp
*H*imbēli *H*imbēli*be* *H*imbēli*bende*	cold, damp
*H*imbēli	coldneſs dampneſs
*H*imbēli a ſhuku	cold has ſeized him, he is cold
*H*iniē	a breaſt, a teat, milk
*H*iniē bundu	to milk
*H*ing	to bite
*H*ing*be* *H*ing*bende*	bitten
*H*íri	ſmell

Híri	to tie, to bind
*Hírib*e *Hírib*ende	tied, bound
Hírimē	to ſmell
*Hírimēb*e *Hírimēb*ende	ſmelled
**Hū*	to whirl, to ſpin a thing as a top.
Hū	to whirl, to ſpin round
*Hūb*e *Hūb*ende	whirled round
*H*ube	duſt, aſhes
*Hû*lungji	a feaſt at which there is dancing and other amuſements of the kind.
*H*ulung	to make haſte
*H*umbe	big, large, wide, extended

I.

Ia	now, at this very inſtant.
Iagi *or* Iage	ſhame, bluſhing
Iage	to bluſh, to be aſhamed
Iage fe	ſhame, diſgrace
Iage mu*b*e	a baſhful perſon
Iage tèri	ſhameleſs
Iage tèri mu*b*e	a ſhameleſs perſon
Iamba	to ſhew, to exhibit, to ſhine
Iamba*b*e Iamba*b*ende	bright, ſhining, expoſed
Iambe	tobacco
Iambe fēnge	a tobacco pipe
Iambe ming	to ſmoke tobacco
Iambe	circumciſion
Iambe	to circumciſe
Iambe*b*e Iambe*b*ende	circumciſed
Iambe fe	a circumciſing

Iambe ti mu*be*	the perſon who circumciſes the children.
Iambe tèri	uncircumciſed
Iamāna (Arabic)	faith
Iamfa	deceit, a trick, an impoſture
Iamfa ra bā	to practiſe deceit
Iamfa fe	deceit, impoſture
Iamfa mu*be*	a deceitful perſon
Iamfa tèri	free of deceit, guileleſs
Iamfa tèri mu*be*	a guileleſs perſon, an honeſt man.
Iangde	a word uſed by the Suſoos when they beſeech very earneſtly.
Iangde kîli	to beſeech earneſtly
Iangji	time. Na iangji ma, *that time.*
Iankga	a ſweetheart, a woman with whom a man ſecretly cohabits, is his Iankga, and he is hers.
Iankguiē	a bead, beads
Iāri	a lion
Iē	water, any kind of juice
Iē ming	to drink water
Iē tinge*be*	clear water
Iē whûli	the deſire of water, thirſt
Iē ſho	flood-tide. Iē whóri, ebb-tide.
Ieháname	hell
Iefū	to lend. Em iefū na ſhe ra, *lend me that thing.*
Iefū*be* / Iefū*bende*	lent, or rather favoured with a loan of.
Iē hung / Iē hungji	the head of a brook, or any running water.
Iēkra (Arabic)	a hiſtory
Iēkra mawhoring fe,	hiſtorical catechiſm

*Ièlang	to heal, to cauſe to ſhine
Ièlang*be* Ièlang*be*nde	bright, ſplendid, glorious
Iele	to laugh, to make ſport, to deride.
Iele mu*be*	a merry fellow, one who goes about to amuſe the people with laughable ſtories and ſongs.
Ièle Ièle*be*	pierced with holes; as, uri ièle, *a tree in which there are ſeveral holes.*
Ièlēni	a window
*Ièngjèng, *or* Ièngjèng	to ſcatter
Ièngjèng*be* Ièngjèng*be*nde	ſcattered
Iengi, *or* Ienkgi	breath, thought, opinion
Ienkgi a ma	to be of opinion
Ienkgi ſhā	to think, to conſider, to take care of, to govern, to manage.
Iengiſa, *or* Ienkgiſa	to conſider, to take care of, to manage, to govern.
Iengjing	the root of a tree, of which the Suſoos make an intoxicating liquor.
Iengjing bēri	the liquor which they make of jengjing.
Ileng fúri	ſweat
Iling	light, flame
Iling	to ſhine
Iling*be* Iling*be*nde	bright, ſhining
Ili	a hole
Inda	ſome, certain, a few, a part of

Indē — who, whom

Ingā, Inkga — a mother, a term of reſpect uſed in addreſſing women of middle age.

Ingni — the hand, power, authority. A lūma *a*ba ingniē ra, means, *he has him under his authority and management.*

Ingni fange — the right hand

Ingni fange bèla*b*ē, — the arm of the right hand, the right hand.

*Iogong — to ſoften a thing that is hard, by means of water.

Iogong — to become ſoft in water, to mix with water.

Iogong*b*e, Iogong*b*ende — ſoftened by means of water

Iōka — a root which grows in tropical countries, which the Europeans call caſſada.

Ira*b*ára — ſtill, ſo as not to move

Ire — a place

Ire maquiē — a diſtant place

Iſua (Arabic) — Jeſus

Iú*b*a — to be dirty and ſluggiſh

Iú*b*a*b*e, Iú*b*a*b*ende — dirty, ſluggiſh

Iú*b*a mu*b*e — a dirty and ſluggiſh perſon

Iú*b*a tèri — cleanly

Iú*b*a tèri mu*b*e — a cleanly perſon

Iû*b*e — a fiſh

Iû*b*e ſhuku — to catch fiſh

Iû*b*ē — a ſheep

Iû*b*ē ſhube — mutton

Iû*b*ui — an enemy.

K.

Ka	an inhabitant of any place; as, Fūta kaë, *Foulahs*, Būndū kaë, *Boondoo people*, Sierra Leone kaë, *Sierra Leone people*. This is rather a diſreſpectful word.
Kalangbe	the wood that is put under the thatch in building the Suſoo houſes.
Kālue	a parrot
Kāme	hunger, famine
Kāme nième	a year of ſcarcity
Kāme a ſhuku	hunger has ſeized him, he is hungry.
Kāme a ma	he is hungry
Kana	toſpoil, to deſtroy, to lay deſolate
Kana*be* Kana*bende*	ſpoiled, deſtroyed
Kana fe	deſtruction, deſolation
Kanëſata (Arabic)	the church, conſidered as conſiſting of people or Chriſtians, without including the idea of a houſe.
Kangfe	a girdle which the Suſoos wear around their middle, particularly the children.
Kangbang Kangbangji	without any thing elſe. Bangde kangbangji, *rice without any thing to ſeaſon it.*
Kankge	a large ſpotted fowl, ſomewhat larger than a hen, the walls of a houſe.
Kākila	bamboo, a kind of wood which grows like willows, by the ſides of rivers, which the Su-

	foos uſe for a variety of purpoſes.
Kākila bēri	a liquor made from bamboo
Kākung	to yawn
Kangkera	a box, a cheſt
Kāri	a louſe
Karſaia (Arabic)	a throne
Kë	the manner in which any thing is done. Em mū kë kulong a ra bā fe ra, *I do not know how to do it.* Na kë, *in that way*, ë kë, *in this way.*
Kë fangé	well, handſomely, properly, in the right way.
Kë nabán ma	according as
Kë niābe	badly, aukwardly, wrong, wickedly, miſchievouſly.
Kēfue	a ſpoon
Kèmè	an hundred
Këni	a fable, a ſtory
Kengfe	the hatchet with which the Suſoos cut down trees.
Kengſhe	a ground nut
Ketāba	a book
Ketābaë	the Scriptures
Khuō	to cut
Khuōbe Khuōbende	cut
Khuō	a word by which the Suſoos expreſs their ſurpriſe at any thing ſtrange.
Khuō bame	Strange, man! don't ſay ſo, man.
Kike	a long pole, the ſtick with which the Suſoos beat the rice.

Kingdang } a heap of earth raiſed up, in
Kingdangji } which the white ants lodge.
Kingke a poſt which is driven into the earth to ſupport the Suſoo houſes.
Kingſhe a kind of wood which the Europeans call mangrove.
Kirā a path, a road
Kirā kulong to know the path
Kirā maſeng to ſhew the path
Kirā quiē a long road
Kíri a ſkin, the ſurface of the body
Kíri em whónama, my ſkin is painful, *or* I feel pains over my body.
Kíri to drive away, to baniſh
Kíri fe baniſhment
Kíri*be* } driven away, baniſhed
Kíri*be*nde }
Kírikíri altogether, wholly
Kiring one, alone
Kiring kiring one by one, each
*Kíſi to ſave
*Kíſi fe ſalvation
*Kíſi*be* } ſaved
*Kíſi*be*nde }
*Kíſi mu*be* a Saviour
Kóbi to be lazy, to be poor, to be ſluggiſh.
Kóbi } poor on account of bad con-
Kóbi*be* } duct, deſpicable, lazy, worth-
Kóbi*be*nde } leſs, ſluggiſh, dirty, baſe.
Kōla a bitter African fruit
Kōlûngi a large tree of a particular kind, which is often met with growing in the midſt of Suſoo towns, under which the people ſit and ſhade themſelves from the ſun.

Kombi	a curſe, ill language, threatening looks or geſtures, bad wiſhes.
Kombi	to curſe, to threaten, to give bad language.
Kombi fé	curſing, the circumſtances which attend curſing.
Kombi mu*b*eë	uncivil and rude people
Kombi*b*e Kombi*b*ende	curſed, railed againſt, abuſed by bad language.
Kombi ti	to curſe, to give ill language
Kombi ti fe	curſing
Kombi ti*b*e Kombi ti*b*ende	curſed
Kombi ti mu*b*eë	rude people
Komite	a cap which the Suſoos wear on their heads, a night-cap.
Komite bā	to take off one's cap
Komite ſho	to put on the cap
Komite dokha	the ſame
Kona	an oath, a vow
Kona	to ſwear, to vow
Kona fe	a ſwearing, a vowing
Kona*b*e Kona*b*ende	ſworn, vowed
Kona galûngji ra	to ſwear by thunder
Kona galûng *b*a gúra a ma,	to ſwear by wiſhing thunder to come down upon him, that is to ſay, if what he aſſerts is not true.
Konde	a muſical inſtrument with ſtrings, which the Foulahs and Suſoos uſe.
Konde mo*b*a	to play on the konde
Kong	to play, to paſs away the time with amuſing converſation.

Kong	a fiſh hook; the neck, a dwelling place.
Kong	to cheat, to deceive
Kong Kongji	a dwelling place, a place of reſidence. Allah kongji, *heaven*, bèri niā*be* kongji, *hell*.
Kong *b*ambe	the back part of the neck
Kong mu*b*eë	countrymen
Kong fe	play, amuſement, trifling
Kong ſhe	a play-thing
Kongkoſāre	a large bird which carries away the fowls.
Kongdiē	a difference, a cauſe for trial, civil buſineſs of any kind, which comes before the chiefs and the elders for deciſion, an aſſembly of the chiefs and elders for the deciſion of any cauſe, judgment.
Kongdiē ſhā	to judge, to proceed to trial
Kongdiē ſhā fe	the circumſtances which concern the trial of a cauſe.
Kondiē ſhā lokha,	the day of judgment
Kongdiē ting*b*ingji,	a judgment-ſeat
Kongdiē ſha mu-*b*eë,	judges
Kongdiē bíra a ma,	the judgment is fallen on him, he is condemned.
Kongdong Kongdongji	a lock
Koniē	a ring, an ear-ring
Konno	but, however, yet, nevertheleſs, notwithſtanding however.

Kóno — upon. It ſignifies to be upon ſomething that is conſiderably elevated; as, uri kóno, *on a tree.*

Korangti — a chain, a fetter. Bálang korangtië ra, *to chain, to put in irons.*

Korangti bank*bi* — a priſon, a houſe in which people are confined in chains.

Korē — any place on high, the ſpace between heaven and earth, the viſible heavens, rain.

Korē ra — on high, in the viſible heavens.

Korē fi*be* — a bright ſky

Koreſōro / Korē ſōro — a dark ſky, a black cloud

Korē iēlang*be* — a bright ſky.

Kôring — to fall ſhort, not to anſwer the purpoſe.

Kóring e ra — not to be ſufficient to afford a part to them all.

Kóring — to come out, like the teeth of an infant when they cut.

Kuā — ſurpriſing! how can you ſay ſo?

Kuā *b*ame — ſurpriſing, man!

Kuë — the inſide, within, in, in the heart of.

Kúle — a monkey

Kúle niengjiē — monkeys teeth, which the Suſoos wear as an ornament.

Kúli — a worm

Kuēling — to whiſtle

Kulong — to know, to perceive, to recollect, to underſtand. Fe kulong, *to be intelligent.* Fe kulong mu*be*ë, *or* mu*be*ë na-

bán fe kulong, *wife*, or *intelligent men.*

Kulong fe — knowledge, underſtanding

Kulong*be* / Kulong*bende* — known, underſtood, perceived

Kulung — to treat in a ſulky and forbidding manner, particularly by looking ſulky; as, a em kulumma, *he behaves in a ſulky manner towards me.*

Kumi — honey

Kunë — ſhot, any ſhaft that may be thrown or darted. Fingkāri kunë, *ſhot for a gun.*

Kungi / Kunkgi — a canoe, a veſſel, a ſhip. Furto kunkgi, *an European veſſel.*

Kunkgi bā — to row a canoe

Kunkgi niërima iē ma, — the veſſel ſails on the water

Kungkuma bank*bi*, a ſquare houſe

Kungkulung — to ſtoop

*Kungtang — to wrap round, to roll together; as, dège ra kungtang, *to roll together a mat.*

Kungtang*be* / Kungtang*bende* — rolled together

Kuongji — a ſlave

Kuongjië ſhuku — to catch ſlaves

Kuongji bank*bi* — the houſe in which the ſlaves live, the houſe of bondage.

Kuongji ra bólo — to emancipate a ſlave, to let a ſlave have his liberty.

Kuongji ra bèngni, the ſame

Kuōtîla — a part of the leg, perhaps the ancle.

Kuóre — now, preſently, immediately

Kurē — a turtle

L.

Labe	a bag for carrying things in
Lábe	a kind of fruit which the Susoos prepare for seasoning their meat.
Lāla	an oar. Lāla bā, *to row.*
*Lang	to meet, to agree to. This word has always the noun placed after it, which is followed by ra; as, e ra lamma mube inda ra, *you will meet some person.* Na is sometimes placed between the nominative and the first ra; as, e na ra lamma a ra, *you will meet him.*
*Langbe, *Langbende	met, corresponding to, sufficient for.
Lang	to be proper, to answer, to suffice, to agree to, to be practicable.
Langbe, Langbende	sufficient, enough, full, answerable.
Langbang, Langbangji	a valley, a level situation, a place in which there are no mountains.
Langkangserama	a toad
Lē	to meet, to find, to arrive at, to come to.
Lēbe, Lēbende	met, found
Lēfa	a covering for dishes, wrought like a straw bonnet.
Lège	the husk of grain
Lège whone	a rice bird
Lēmure	a lime

Lēmure uri — a lime tree. Kumi lēmure, *an orange.*

Lengſhe — an handkerchief

Lèti — a misfortune

Lèti gúra a ma — misfortune has fallen on him, he is unfortunate.

Libite — a hat, a cap

Linga, Linkga — a ſmall veſſel, made of what the Europeans call callabaſh.

Linkga di — a ſmall linkga

*Lingling — to turn round in the air, to wave.

Lingling — to move round, to whirl about.

Linglingbe, Linglingbende — moved, or whirled round

*Loe — to loſe

Loe — to be loſt

Lokha — a day, a ſeaſon, a time

Lore — a weed, tender graſs

*Lū — to reſign, to forgive. A ra lū a bè, *he has given it up to himſelf, he has forgiven him.* Feè niābe ra lū fe, *the forgiveneſs of ſins.*

Lū — to dwell, to be, to exiſt, to leave, to ſtop, to forgive.

Lūbe, Lūbende — left, reſigned, referred to

*Lubang — to ſharpen

Lubangbe, Lubangbende — ſharpened, ſharp

Lugure — burnt meat of any kind, when it ſticks to the pot or pan in which it is made ready.

*Lukung — to hide, to conceal, to render a thing obſcure by a dark

or allegorical way of expreſſing it.

Lukung — to be hid, to be concealed
Lukung fe — ſecrecy, concealment
Lukung*be* / Lukung*bende* — hid, concealed, rendered obſcure.
Lukuſing / Lukuſingji — a ſwitch.

M.

Ma — upon, againſt, to
Mā — a negative particle. E na mā a ra ba, *you muſt not do it.*
Madong — to chew, to cheat, to deceive. Hung madong, *to cheat.*
Madong*be* / Madong*bende* — chewed, cheated, deceived. Hung madong fe, *roguery.*
Madundu — to be quiet, to be meek, to be patient, to be ſilent.
Madundu*be* / Madundu*bende* — meek, quiet, patient, ſilent
Madundu mu*bee* — quiet people who don't talk much.
Mafiling — to wrap round
Mafiling uri ra — to wrap round a ſtick or a tree.
Mafiling*be* / Mafiling*bende* — wrapped round
Mafiling*bende* a ra — wrapped round it
Māfuri — haſtily, quickly, to make haſte.
Māfuri — make haſte. They ſay mafúra, too, when they mean make haſte, but this ſhould be diſuſed.
Magāhu — to terrify, to alarm
Magāhu fe — a terrible affair

Magāhu*be* Magāhu*be*nde	terrified, alarmed
Magèli	to ſhut up, to encloſe, to confine.
Magèli bo*be* ma	to ſhut up in the ground, to bury.
Magèli fe bo*be* ma,	funeral, the circumſtances that attend it.
Magèli*be* Magèli*be*nde	ſhut up, buried
Magèli ili	a grave
Magène	to ſtone
Māginè	a ſiſter
Ma*bā*	to waſh, to baptiſe.
Ma*bā* fe	baptiſm. Many of the Sufoos baptiſe their children; they call baptiſm, hung *bā*, *or* hung *bā* fe, but I have thought it better to change this phraſe. Ma*bā* fe, ſignifies ſimply *waſhing*, or *the circumſtances that concern it*, without particulariſing them.
Ma*bā* iē ra	to waſh with water
Ma*bā* mu*be*	baptiſt, John Baptiſt
Ma*bā be* Ma*bā be*nde	waſhed, baptiſed
Ma*bā* tèri	unbaptiſed
Ma*b*ande	to beg, to beſeech, to plead, to intercede.
Ma*b*ande*be* Ma*b*ande*be*nde	beſeeched
Ma*b*ande ti	to beg, to beſeech
Ma*b*ande fe	beggary, interceſſion
Ma*b*ande ti fe	the ſame

Mabande mubeë
Mabande ti mubeë } beggarly people
Mabande whi a voice of entreaty
Maièlang. to be well. E maièlang? *are you well?* It is compounded of ma and ièlang, *light* or *health.*
Maièlang fe healthfulneſs
Maièlangbe
Maièlangbende } recovered, reſtored to health
Maiele to laugh, to rail, to banter, to ridicule.
Maiele fe ridicule, bantering
Maielebe
Maielebende } bantered, laughed at, ridiculed.
Maielehung to laugh at, to ridicule, to banter.
Maielehung mubeë, fooliſh, bantering people
Maiongbe
Maiongbende } weak, infirm
Makō to ſweep. Bankbi makō, *to ſweep the houſe.*
Makong to lick, to play as lightning. Tuli a nèng makong, *or* tuli a nèng makomma, *the lightning plays*, literally, *the ſtorm*, or *blaſt, licks its tongue.*
Makuóre to be near, to be at hand, compounded of ma, and kuóre, *now.*
Makuórebe
Makuórebende } near, at hand
Makútung to groan
Makútung fe a diſtreſsful groaning
Makútungbe
Makútungbende } diſtreſſed with groaning

Malábu	to reſt, to ceaſe from labour, to take reſt for refreſhment.
Malábu*be* Malábu*be*nde	reſted, refreſhed with reſt
Malábu lokha	a day of reſt, the Sabbath-day.
Malábu tèri	reſtleſs
Malë	to aſſiſt, to help, to ſupport
Malë fe	aſſiſtance, help, ſupport
Malë*be* Malë*be*nde	aſſiſted, helped
Malë tèri	helpleſs, without ſupport
Malika (Arabic)	a king, one inveſted with royalty.
Malika di	a king's ſon, a prince
Mālung	rice, grain
Mālung bēri	liquor made of rice, rum
Mālung ſhë	to ſow rice
Mālung ſhë beri	the time of ſowing rice, ſeed-time.
Mālung *bá*ba	to cut rice, to reap it
Mālung *bá*ba beri,	the time of cutting rice, reaping time, harveſt.
Mālung *bá*ba ſínè,	an inſtrument for cutting rice.
Mālung fi*be*	clean rice
Mālung whóri	beat rice
Mamē	to wait
Maninga	to try, to endeavour to prove, to attempt. Fokha maninga, *to mock.* Bimbi maninga, *to try the body or the corpſe, in order to find out who may have killed the deceaſed.*
Maninga	to be like, to be equal to
Maninga atang	to be like him
Maninga a ra	the ſame
Maninga*be* Maninga*be*nde	tried, endeavoured, proved, like to.

Maninga fe	the circumſtances that attend the trial of any thing.
Maninga tèri	untried, unproved
Maquiē	at a diſtance, far diſtant.
Mára	to overcome, and oblige to conſent by importunity.
Mára mu*be* ma	to teaſe a perſon by importunity, ſo as to oblige him to conſent.
Mára tèri mu*be*	one who does not teaſe by his importunity.
Mári	to be almoſt. This verb is ſeldom uſed in the Preterite. A márima tū, *he is almoſt dead.* A nū márima tū, *he was almoſt dead.*
Maſēha (Arabic)	Meſſiah, Chriſt
Maſeng	to ſhew, to exhibit, to diſcover, to point out, to teach. E *ba* a maſeng em *bè*, *ſhew it to me.* *Hawaiaē* maſeng, *to ſhew*, or *to work miracles.*
Maſeng	to appear
Maſeng*be* Maſeng*be*nde	ſhewn, exhibited, diſcovered, pointed out.
Maſeng fe	a ſign, demonſtration, a diſcovery. Fe maſeng mu*be* *bè*, *to teach one.*
Maſèra	to change, to alter, to be changed.
Maſèra fe	the circumſtances that concern a change, alteration. Boniē maſèra fe, *repentance.*
Maſèra*be* Maſèra*be*nde	changed, altered
Maſhēata (Arabic)	will, inclination, pleaſure

Maſhúku	to chooſe, to elect, to nurſe, to treat with tenderneſs.
Maſhúku fe	election, choice
Maſhúkube Maſhúkubende	elected, choſen
Maſumbu	to mix, to mingle, to confound together.
Maſumbu a ra	to mix with it
Maſumbube Maſumbubende	mixed, mingled together
Maſumbu tèri	unmixed
Mawhóna	to hurt; compounded of mā and whóna, *to hurt, to be difficult, to be angry, to be ſorry.*
Mawhóna fe	hurt, injury
Mawhónabe Mawhónabende	hurt, injured
Mawhóna tèri	unhurt
Mawhoring	to aſk, to examine, to inquire; compounded of ma and whoring, *to call.*
Mawhoring fe	the circumſtances that attend inquiring, examination, a catechiſm.
Mawhoringbe Mawhoringbende	aſked, examined
Mawhoring tèri	unaſked
*Mō	to hear, to underſtand, to liſten, to obey, to reſpect. Whi requires to be placed before this verb for the moſt part.
Mē	to hear, to underſtand
Mēbe Mēbende	heard, underſtood
Mē tèri	unheard of

Mē — to refuſe

Mebe, Mebende — refuſed. A mēma a ra, *he refuſes it*, a mē a ra, *he refuſed it*, a banta mē a ra, *he has refuſed it*, a fama mēde a ra, *he will refuſe it*.

Meèngji, Meièngji — ſand

Mèngdèng, Mèngdèngji — a ſpoon. This word is ſeldom uſed by the Suſoos near the coaſt.

Mēſa — a table. Gèmè mēſaë firing, *two tables of ſtone*.

*Mine — to bring out, to chooſe

Mine — to come out, to proceed from

Minebe, Minebende — come out, proceeded from

Mîne — except, until, provided that

Míne, Mîne — there, in that place

Minding — where? E kîli minding? *From what place did you come?* E ſigāma minding? *What place are you going to?*

Ming — to drink. Iambe ming, *to ſmoak tobacco*.

Mingbe, Mingbende — drunk. It does not mean intoxicated.

Mō — to grow, to ripen, to be arrived at maturity, to be ſufficiently prepared.

Mōbe, Mobende — ripe, fully grown, ready, arrived at manhood. Sheë mōbeë, *ripe things*, or *ripe fruits*. Sílië mōbeë, *full grown elephants*. Bangde mōbende, *the rice is ſufficiently boiled*.

Hame mōbe, *a man at his full growth.* Ginè mōbe, *a woman at her full growth.*

Mō tèri — unripe, not arrived at maturity.

Móba — to ſhake, to make to tremble, to haraſs, to teaſe.

Móba fe — a ſhaking, a trembling, a teaſing.

Móbabe / Móbabende — ſhaken, teaſed, haraſſed

Móba tèri — unſhaken, not teaſed or troubled.

Mū * — not

Mū ſang — not good, bad

Mubè — a perſon, a people. I don't recollect, however, of making it ſignify people, when I wrote it in the ſingular, more than once.

Mubeë — people, followers. Maſèhe mubeë, *the followers of Chriſt, Chriſtians*, Mohamedu mubeë, *Mohammedans.*

Mubeë ſange — good men, reſpectable people, a phraſe by which the Suſoos addreſs the multitude in their public harangues.

Mubeë niābe — wicked people

* This word may be uſed conveniently, to compound words, as in Engliſh we uſe *in* and *un*; but, I think it ought to be written ſeparately. I ſhould even wiſh the words, which I have compounded of *ma* and radical words, on account of my ignorance of the language, to be ſeparated in writing, as ſoon as another attempt may be made to improve it. The greateſt difficulties in moſt written languages, ſeem to proceed from the length of the words, and our ignorance of their etymology.

Mu*be*ë kóbi — lazy, indolent, poor, beggarly and wicked people.

Mu*be*ë nënè*be* — poor people

Mu*be*ë bánā*be* — rich and powerful people. A mu*be* mā ra, *he is no perſon, he is a contemptible being.*

Muku — we, us

Mukukang — ourſelves

Muku*ba* — our

Mukutang — we, us, our

Mukutang*ba* — our

Mûlang — to gather, to collect, to be gathered, to be collected.

Mûlang*be* / Mûlang*be*nde — gathered, collected

Mûlang*be* ire kiring ma, — gathered into one place

Mûlang fe — the circumſtances that concern gathering or collecting.

Mûlang tèri — uncollected

Mung — what

Mung na a ra — what is it?

Mung fe ra — why? what is the matter?

Mung ſhe ra — what thing is it?

Mung kë — what way? how?

Mungē / Munkgē — the chief of a Súſoo town. As a head man of a village, is the greateſt man of whom the Súſoos know, they call every king or governor of whom they hear, munkgē.

Munkgē di — a chief's ſon, a prince. The Suſoo boys call our kings ſons, munkgē dië.

Munkgē Ieſua — the Lord Jeſus.

N.

Na — that, thoſe, there

Na — a negative particle, uſed along with mā; as, e na mā a ra bā, *don't do it.*

Nadè — a door

Nadè ra bë — to open the door

Nadè ra gèli — to ſhut the door

Nadè bë*be* / Nadè ra bë*be* — an open door

Nadè gèli*be* / Nadè ra gèli*be* — a ſhut door

Nāfuli — goods, merchandiſe, money.

Na*bán* — who, whom, which, that

Na*bán* ma — at which. A fa lokha na*bán* ma, *the day in which he came.* Fe na*bán* ra, *becauſe.*

Na*bánde* — where, at which, to which

Naiangji / Na iangji — that time, then

Na iangji ma — at that time, then

Naièlang / Nia ièlang — to be light, to be glorious, to be ſplendid; glory, light.

Naièlan*be* / Naièlang*be* / Nia ièlang*be* — glory, ſplendour, ſplendid. I think nia ièlang ſhould rather be uſed than theſe words. Naièlang is a corrupted pronunciation, which my ignorance of the radical words led me to adopt.

Naifōro / Nia fōro — darkneſs, dark

Naitō / Nia tō — to ſee, to perceive, to underſtand.

Nāninge — there

Nang hong — from. I have not uſed theſe words together more than once, and I confeſs I don't underſtand well how to uſe them.

Nĕ — except. I have uſed this word once only. I think it ſhould have been nū, *bad.*

Nēmakong } Nèng ma kong } — to lick the tongue. When the lightning begins to play in the midſt of a black cloud, before a tornada, the Suſoos ſay, tuli a neng ma kong, *the ſtorm licks*, or *plays with its tongue.*

Nēmū — to forget

Nēmū a ma } Nēmū â ra } — to have forgotten it

Nēmū*be* } Nēmū*be*nde } — forgotten, diſregarded, neglected.

*Nènè — to renew. I have uſed a ra fala nènè ra, for renew.

Nènè — new, young, recent

Nènè*be* } Nènè*be*nde } — new, young, recent

Nĕnĕ — a ſhadow, a ſhade

Nĕnĕ ma tō — to look on a ſhadow; a looking glaſs.

Nĕnĕ ma tō ſhe — a looking glaſs

Nĕnè — to be poor. This word has no bad idea attached to it like kóbi.

Nĕnè mu*be*ĕ — poor people

Nĕnè*be* } Nĕnè*be*nde } — poor, needy

Nèng } Nèngji } — the tongue

Nèng ma hong	to lick or play with the tongue, to play as lightning.
Nēri	the fruit called locuſt
Nēri uri	a locuſt tree
Nia	the eye
Nia búrangbe	a ſurly-like eye, the eye when it is turned out in a frightful-like way.
Nia fōro	darkneſs :
Nia ièlang	to be light, to be glorious ; light, ſplendour, glory.
Nia ièlangbe Nia ièlangbende	ſplendid, glorious
Niaire Nia ire	the face
Niāma Nia ma	among
Niāra Nia ra	in the preſence of, before. Allah nia ra, *before God.*
Niābe	bad, wicked, miſchievous. Fe niābe, *ſin, wickedneſs.* Fe niābe ra bā Allah bè, *to ſin againſt God.*
Niabalē	a full grown woman
Niabalē fóri	an old woman
*Niābu	to hate, to be hateful. A ra niābu a ma, *it is very hateful to him.*
*Niābube *Niābubende	hateful, hated
*Niābube a ma,	hated by him
Niābu	to be hated, to be hateful, to be wicked.
Niābube Niābubende	hateful, hated, wicked
Nième	a year. Kāme nième, *a year of ſcarcity.*

Nième to dankgu, when a year is paſt, a year afterwards.

Niēng, Niēng*be*, Niēng*be*nde — done, ready, finiſhed. A banta niēng, *it is done*. A fama niēng, *it will come to an end*.

Nieng, Niengji — a tooth

Niengjië ra ſhúla*be*, — ſharp teeth, pointed with a file.

Niengjië kóring*be*, the teeth when they firſt appear through the gums.

Nènkgèng — to lean to one ſide

Nieue — the noſe

Nieue ilië — the noſtrils

Nimnim — to taſte

Ning — to boil

Ning*be*, Ning*be*nde — boiled

Nînga — to do, to attend to, to be ſufficient.

Nînga*be*, Nînga*be*nde — done, finiſhed, ſufficient

Ninge, Ninkge — a cow or bullock

Ninkge ginè — a cow

Ninkge fúru*be* — a cow with calf

Ninkge bánа*be* — a bullock

Ninkge *ba*me — a bull, a bullock

Ninkge *bi*niē — cow's milk

Niûba — thought, conſideration, reſpect. A niûba a ma, *his thought is upon it*, or *he thinks*. A niûba mū a ma, *or* a niûba mā ma, *his thought is not upon it*, or *he does not think*.

Niûbaſa Niûba ſhā	to think, to conſider, to regard, to reſpect, to remember, to bring to recollection or remembrance.
Niûbaſhā munkgē hong,	to reſpect, or honour the king,
Niûba ſhā iûbēē hong,	to keep the ſheep
Niûba ſhā fe ra emtang hong,	in remembrance of me
Niûbung	to be ſweet, to be pleaſant, to be agreeable to, to be profitable for.
Niûbung a bè	pleaſant to him, agreeable to him, profitable for him.
Niûbungbe Niûbungbende	ſweet, pleaſant, agreeable
*Noha	to defile, to make dirty
Nohabe Nohabende	defiled, dirty
Nondi	truth, true
Nondi ſe	a true ſtory, truth
Nondi fala	to tell the truth
Nondi na a ra	that is true
Nū	an auxiliary part of a verb, was, had.
Nûk	and, however, well. Nûk is always placed after the nominative to a verb, and is followed by a pronoun agreeing with it in number, when the nominative is the ſecond perſon ſingular, the third perſon ſingular, or the third perſon plural. When this is not the caſe, perhaps it ought to be written nûka.

Nûki } that way, in that way, in that
Na kĕ } manner, in theſe circumſtances, ſo.

Nung and. This word uſually connects nouns. I have made it to connect verbs; but I am afraid it will be ſome time before this be quite familiar to the Suſoos.

O.

O Oh, alas. Inga O! *O mother!* Allah O! *O God!*

O ſignifies all, every, any, when a noun is doubled, and it placed between; as, mubĕ ō mubĕ, *all men, every perſon, any perſon.* Bohe ō bohe, *every country, any country.* Beri ō beri, *every time, any time, continually, for ever.*

P.

*Pengpeng to touch a perſon, ſo as to warn him, to ſpeak to ſome one.

Píſa to exceed, to excel, more, exceeding, excelling. The Suſoos often ſay, fíſa.

*Pûſa to ſhoot. Fingkāri ra pûſa, *to ſhoot a gun.*

Q.

Quē night, darkneſs

Quē ra in the night, in the dark

Quē ra mubĕ, people who have intercourſe with the devil, witches, ſpirits of darkneſs.

Quēniēng Quē niēng	all night, till night be done
Quē tègi	the middle of the night
Quëe	a bull's horn, ſtuffed full of blood and leaves, &c.; or a piece of paper, written in the Arabic language, which the Suſoos carry about with them, to protect them from harm, and to make them ſucceſsful in their undertakings. I don't recollect of hearing them call ſpirits, quëeë, but I ſuppoſe there is little difference between their quëeë, and the penates and lares of the Romans. Sometimes they are little images, which take care of their perſons, their crops, their houſes, and every thing that belongs to them.
Quiĕ	long, far away.
Quiefúri	ſweat, compounded of quie and fúri, *hot*, but I do not know the meaning of quié.
Quōta	cunning, ſlyneſs, ſagacity, ſobriety.
*Quōta	to be ſly, to be cunning, to be ſober.
Quōta ra	ſlyly, cunningly, ſoftly, quietly.
Quōta mu*b*eë	cunning people, ſober people.
Quîtė	a knot
*Quîte	to tie, to knot, to connect
Quîte*b*e Quîte*b*ende	tied, connected
Quote	a burden.

R.

Ra	the ſign of the accuſative caſe; with, in, by, againſt.
Raëlata (Arabic)	wrath, malice
Raſaābaë (Arabic)	patriarchs
Rongtama.	a nail.

S.

Sa	ſince
Sabë	a key, an inſtrument for opening any thing.
Sāfung Sāfungji	ſoap. I ſuppoſe the Suſoos make their ſoap of ground nuts.
Salahung	to be ſlippery
Salahung*be* Salahung*be*nde	ſlippery
Salāma (Arabic)	peace, proſperity, bleſſing, ſalvation.
Sále	a branch of a tree
Sáli	a hedge-hog
Samba	to ſend, to appoint, to begin
Samba mu*be* hong,	to ſend to a perſon
Sambāde	at firſt, in the beginning
Samba*be* Samba*be*nde	ſent, appointed, begun
Sambania	time, opportunity, occaſion
Sambania kiring	once; ſambania firing, *twice*, *&c.*
Sang Sangji	the foot, the leg
Sang fokhe	a footſtep
Sang féte	the upper part of the foot
Sangji kuë	the ſole of the foot
Sang kíri	the ſkin of the foot, a ſhoe
Sang kírië bā	to pull off the ſhoes

Sang kírië ma bā, to clean ſhoes
Sang ſhūli the toes
Sang*b*álama a big gun
Sára a trumpet
Sára whi the ſound of a trumpet
Sára whi ra te to ſound a trumpet
Sára whi ra mē to hear the ſound of a trumpet.
Sëla ſhe a beſom
*Selba (Arabic) to crucify
Sèlí a prayer, religion
Sèli to pray, to worſhip
Sèli Allah bé to pray to God, to worſhip him.
Sèli fe prayer, religion
Sèli ti to pray, to worſhip
Sèli fe ti the ſame
Sèli mu*b*eë religious people, people who worſhip God.
Sèli bank*b*i a houſe of prayer, a church
Sèli tèri mu*b*eë people who have no religion, people who don't pray.
Sëmiti Saturday
Sëna wives belonging to the ſame huſband, call one another ſëna.
Sènde ſuch an one
Sènde fala na kë ſuch a perſon ſaid ſo, that is one whoſe name cannot be recollected.
Seng to bow (the knee)
Seng*b*e, Seng*b*ende bowed (the knee)
Sending ſtill, then, yet, a little
Senkgui the rainbow
Senkgui banta mine, the rainbow has appeared

Sènſi — the ſeed which is preſerved for ſowing in ſeed-time.
Sènſi ſhë — to plant, to ſow
Sēra — to ſaw
Sēra — a ſaw
Sēra*be* / Sēra*be*nde — ſawn
Sèra — trade, merchandiſe
Sèra — to trade, to ſell, to buy. Hung ſèra, *to redeem*.
Sèra fe — trade, commerce
Sèra ſho — to trade, to manage commercial affairs.
Sèra*be* / Sèra*be*nde — ſold, bought
Sèra ſho mu*be* — merchants
Seri — medicine, poiſon, an amulet, a charm.
Seri bā — to prepare medicine, to undergo a courſe of medicine.
Seri bā mu*be* — a perſon who prepares medicine, a phyſician.
Seri ſë — to give or adminiſter medicine.
Seri tonkga — to take medicine
Sèring / Sèreng — to ſhake, to tremble
Sèreng fe — a trembling, the circumſtances that attend trembling.
Sèreng*be* / Sèreng*be*nde — ſhaken, moved
Sèreng tèri — unſhaken, firm, unmoved
Sèrè*be* — a ſacrifice
Sèrè*be* ti — to offer ſacrifice
Sëſi / Sëſe — to be drunken, or intoxicated with ſtrong liquor.
Sëſe fe — drunkenneſs

Sëſe*be* Sëſe*be*nde	drunken, intoxicated with ſtrong liquor.
Sëſe tèri	not given to drunkenneſs
Sëſe mu*be*ë	drunkards
Shā	to put, to lay, to place, to be lying
Shā*be* Shā*be*nde	laid, placed, put
Shāde	a bed
Shahā (Arabic)	luſt
Shangte	a comb for the hair
Shangte	to comb. Hung ſhûke ſhangte, *to comb the hair.*
Shangte*be* Shangte*be*nde	combed
Sharkata (Arabic)	communion, fellowſhip
She *	a thing, an inſtrument
She ra fala	to work, to make, to labour
She ra fala bo*be* ma,	to cultivate the ground
Shë	to ſow, to plant; a goat
Shë*be* Shë*be*nde	planted, ſowed
Shéli kungda	an ornament which Suſoo women wear.
Shembe	a needle for ſewing
Shéni	ſix
Sheribëſhi Sheribëſhe	wages
Sheribëſhe fë	to pay wages
Shige	a ſong, a tune
Shige ſhā	to ſing

* Whatever conſiſts of matter, and may be examined by the ſenſes, may be called ſhe; and the word fala may be uſed to denote a change wrought on it from one ſtate to another; as, a duge ra falama geſhe ra, *he manufactures cloath of cotton.* Fe, ſignifies, the circumſtances of any action, proceſs, or intention, and requires bā; as, a iamfa fe ra bā, *he practiſed deceit.*

Shîgè — to cut (as trees with a hatchet.)

Shîgè*be* / Shîgè*be*nde — cut

Shimingji — red pepper

Shíra — to clap. Bèla*bē*ë ſhíra, *to clap the hands.*

Shíra*be* / Shíra*be*nde — clapped

Ṣho — to go, to enter, to arrive

Sho ſhe nia*be* ma, — to enter on ſomething that is bad, to enter into temptation.

Shō*be* / Shō*be*nde — entered, arrived

Sho ſheë — clothes for wearing

Shoka — to pierce, to thruſt through, to weave.

Shoka dègama ra, — to thruſt through with a ſword, or a ſpear. Geſhe ſhoka, *to weave cotton.*

Shoka*be* / Shoka*be*nde — thruſt through, pierced

Ṣhonge — an alligator

Shonge *bîli* — an alligator's egg

Shoto / Shota — to get, to beget, to obtain, to poſſeſs.

Shota*be* / Shota*be*nde — gotten, begotten, obtained

Shube — fleſh, an irrational animal

Shubeë nia*be* — wild beaſts

Shubenieng / Shube nieng — ivory, literally a beaſt's tooth; ſhíli nieng, is, *an elephant's tooth.*

Shuge — the ſun

Shuge mine — the ſun is come out, it is about mid-day.

Shuge banta te — the ſun is riſen
Shuge banta gúra, — the ſun is ſet
Shuge fúri, Shuge tang fúri — the ſun is hot
Shuge tēde — the ſun-riſing, the eaſt, Arabia, a country to the eaſtward of Teembo.
Shugemē — mid-day
Sugemē ra — at mid-day
Shûkatalā — a young man, a ſervant
Shûke — graſs, particularly the graſs with which the Suſoos thatch their houſes. Hung ſhûke, *the hair of the head.*
Shûke bā — to cut graſs
Shûke ſhubeë — beaſts of the field, wild beaſts.
Shûke ninkge — a buffalo
Shûke whûſhe — a wild hog
Shuku — to catch, to lay hold of, to underſtand, to believe, to be zealous for, to regard.
Shuku ſe, — belief, the circumſtances that concern catching, laying hold of, &c.
Shuku*be*, Shuku*bende* — caught, laid hold of, believed, regarded.
Shuku ſhe — any wild and miſchievous animal, a leopard.
Shúli — to drop as blood, or water
Shúli bo*be* ma — to drop on the ground
Shúli*be*, Shúli*bende* — dropped
Shūli — five. Bèla*be* ſhūli, *the fingers*, ſang ſhûli, *the toes.*
Shūlifiring, Shulifiring — ſeven
Shulimaſhûkung — eight

Shulimanāni — nine
Shunta — a preſſure, weight
Shunta — to preſs down, to lean
Shunta*be* / Shunta*be*nde — preſſed down, inclined
Shuo — an horſe. Dokha ſhuo fèrí ma, *to ride upon an horſe.*
Shuofali / Shuo fali — an aſs. I don't know the meaning of fali.
Shúri — an iſland, a boil
Sîba — writing
Sîba — to write
Sîba fe — writing, the circumſtances that concern writing. Kaire ſîba fe, the ſame.
Sîba*be* / Sîba*be*nde — written
Síbolā — an oyſter
Siga — to go, to depart, to go to.
Siga jehánama — to go to hell
Siga araiáni — to go to heaven
Siga a hong — to go to him
Siga*be* / Siga*be*nde — gone, departed
Síli — an elephant
Síli mō*be* — a full grown elephant
Síli nieng — an elephant's tooth, ivory
Sikong — hiccough
Sikong — to hiccough, or ſob with a convulſive ſtomach.
Singang / Sinkgang — to hang, to hang up, to be hanging.
Sinkgang uri ma, — to hang upon a tree
Sinkgang*be* / Sinkgan*be*nde — hanged
Singe / Sinkge — firſt

Sinkge ra — at first, at the beginning, formerly.

Sōning, Sōningji — a kind of hemp, made of young palm trees.

Sōning uri — a young palm tree, from which sōningji is made.

Sóno — again, more, besides

Sultāna (Arabic) — power, authority

Sumbu — to mix, to mingle

Sumbube, Sumbubende — mixed, mingled

Sumbu tèri — unmixed

Sungutung, Sunkgutung, Sunkgutungji — a young maid fit for marriage.

T.

Tábe — the thigh

Tagang — to be tired, to be wearied, to be fatigued.

Tagang fe — weariness, fatigue

Tagangbe, Tagangbende — wearied, fatigued

Tagang tèri — not tired, vigorous

Tāhu — to give up, to resign, to commit, to entrust. Hung tāhu miube inda ra, *to commit the head to some one*, that is, *to trust in him.*

Tāhube, Tahubende — given up, resigned, entrusted

Tāhube a ra — given up to him

Tábe — a kind of grain

Tai — a town, a village, a country

Tai kangji — a head-man

Tai bumbe — a large town

Tai di — a small town

Tai ti — to build a town
Tai ma tō — to take a view of a town
Tai tonkga — to take a town
Tai kana — to deſtroy a town
*Tála — to extract, to pull out
Tála — to ſtretch out, to pull, or drive out.
Tálabe, Tálabende — ſtretched out, driven out
Talātē — Tueſday
Tāli — a gueſs, a fabulous ſtory
Tāmi — bread. This is an Arabic word which ſignifies victuals in general; but I do not think that the Suſoos uſe it in this ſenſe.
Tāmi dong — to eat bread
Tāmi dong whû-li em ma, — I have a deſire to eat bread, I am hungry.
Tankgui — a braſs pan
Tara, Tāra — an elder brother, a reſpectful appellation, which the Suſoos uſe when they addreſs men of the ſame age with the perſon who uſes it.
Taſhëha (Arabic) — praiſe
Taute — the thigh
Tē — fire
Tē ra fala — to make a fire
Tē ra móba — to mend the fire
Tē — a neſt. Whone tē, *a bird's neſt.*
*Te — to raiſe, to lift, to exalt.
Te — to riſe, to go up, to aſcend, to grow.
Tēbe, Tēbende — raiſed, exalted, gone up, aſcended.

Tēde	to aſcend, to go up, to riſe. Shuge tēde, *the ſun-riſing, the eaſt.*
Tègi	the middle, the half of, between, in the midſt of.
Tègi bā	to divide, divided
Tègi ra bā	to divide, to ſeparate, to divide into two.
Tèli	a ſmall veſſel for carrying liquor.
Tēmadi	a little girl, a girl not fit for marriage.
Tènē	Monday
Tèngè Tènkgè	to count
Tènkgè fe	arithmetic
Tènkgè*be* Tènkgè*bende*	counted, numbered
Tènkgè tèri	unnumbered
Tèri	not, without, deſtitute of
Ti	to ſet up, to build, to eſtabliſh, to ſtop, to ſtand.
Ti fe	eſtabliſhment
Ti*be* Ti*bende*	ſet up, built, eſtabliſhed, ſtopped, ſtanding.
Tigi	the forehead
Tigitigi	perfectly, handſomely, dexterouſly, wholly.
Tiling	to be deep
Tiling*be* Tiling*bende*	deep. Iē tiling*be*, *deep water.*
Tína	to-morrow
Tína bōre	the day after to-morrow
Tína bōre *bam*-be ra,	two days after to-morrow
*Ting	to anſwer

Ting — to be pleaſed, to admit of. *Ha* Allah ting, *or ba* Allah timma, *if God will.* *Ha* e ting, *if you pleaſe.*

Ting*bi*ng, Ting*bi*ngji — a ſtool, a chair, a ſeat

Tingka — to teach, to learn

Tingka fe — learning, the circumſtances that attend learning. Kaire tingka fe, *the learning to read and write,* or *any thing that concerns writing.*

Tingka*be*, Tingka*be*nde — learned, taught. Mu*be* na*bá*n kaire tingka fe kulomma, *a perſon who is acquainted with letters.*

Tiſeng — to ſneeze

To — when. To, is always placed immediately after the nominative of a verb; as, a to ſa be, *when he came here.*

Tō — to ſee, to find, to look, to conſider. She ma tō, *to look on a thing.*

Tō*be*, Tō*be*nde — ſeen, conſidered, comprehended, underſtood.

Tó*ba*ma — a name-ſake

To*be* — a fowl, a hen, or cock

To*be bi*li — a hen's egg

To*be* ginè — a hen

To*be ba*me — a cock

To*be* kungkure — a cock

Tonga, Tonkga — to take, to take away, to remove, to lay hold of, to ſeize upon, to take captive.

Tonkga*be*, Tonkga*be*nde — taken, removed, ſeized

Tonkga a kongji, to take to his place
Tonkga akang hong, } to take to himſelf
Tonkganāni forty
Tonkgaſhéni ſixty
Tonkgaſhûkung thirty
Tonkgaſhulifiring, ſeventy
Tonkgaſhulima-ſhukung, } eighty
Tongtung } a girdle which the Suſoos wear round their middle, particularly thoſe who are not arrived at maturity.
Tongtungji }
Tōra trouble, diſtreſs, embarraſſment, ſorrow.
Tōra to trouble, to diſtreſs, to haraſs,
Tōra to be troubled, to be diſtreſſed, to be embarraſſed, to be ſorrowful, to be perplexed.
Tōra ſe trouble, ſuffering, diſtreſs, embarraſſment, ſorrow, perplexity.
Tōra*be* } troubled, diſtreſſed, perplexed,
Tōra*be*nde } embarraſſed, haraſſed.
Tū to die
Tū fe death, the circumſtances that attend dying.
Tū*be* } dead
Tū*be*nde }
Túbang to fly
Tuge the palm tree
Tuge bēri palm wine
Tugiē a fly
Tuginie a locuſt
Tuli the ear
Tuli tèri deaf
Tuli ti to hearken, to be attentive

Tuli — rain, a tornado, a ſtorm
Tuli ding — to rain hard
Tuli a nèng ma kong, } lightning plays, it threatens to blow hard, and to rain.
Tuli akbegbe — a heavy fall of rain
Tuli niēng — the end of the rainy ſeaſon
Tuli fa — it rains
*Túma — to recollect
Tumā — I hear, here I am
Tumbe — a prickle
Tumbui — a ſtar
Tunde — a pot
Tunde tunde — nothing at all
Tunde tunde fe — nothing, for nothing
Tungkē — the ſhoulder
Tungti — a top which boys ſpin in the air.
Turahung — to grind
Turahung*be*, Turahung*bende* } grinded
Turi — oil, butter, any kind of greaſe.
Tūri — ſmoke.

U.

Ulai, Ula } a wilderneſs
Ule — a lie, falſehood
Ule fala — to tell a lie
Ule ſhā bōre húma, — to tell a lie to the prejudice of another.
Uli — blood
Uli fili — to ſpill blood
Uli ra mine — to draw blood
Uli inda tonkga — to take a little blood
Unungji — the veſſel in which the Suſoos beat rice, a mortar.
Urang — to pull up by the roots

Urang*b*e, Urang*b*ende — pulled up by the roots
Ure — iron, a ring, a pot
Ure tunde — an iron pot
Uri — wood, a tree.

W.

Wa, Wā — to cry, to make a lamentation and weeping.
Wā ſe — lamentation, weeping
Wa — to wiſh for, to deſire. This verb is ſeldom uſed in the Preterite. A nū wama a hong, *he deſired it, he was wiſhing for it.*
Wa ſhe hong — to deſire, or wiſh for a thing
Wangtang, Wangtangji — trowſers
Wāraſa (Arabic) — an heir
Wē*b*a — to make a noiſe, to be numerous,
Whi — a voice, a ſound, language, word, advice, inſtruction.
Whi mē — to hear a ſound or voice
Whi ra mē — to be obedient, to be attentive, to liſten to inſtruction.
Whi tèri — dumb
Whi madankgu, Whi ma dankgu — to interpret, to tranſlate from one language into another.
Whoe ſhe — boiled meat, any thing that is freſh.
Whóna — hard, difficult, diſadvantageous, angry, ſorry, perplexed.
Whóna — to be hard, to be difficult, to be angry, to be ſorry.
Whóna ſe — a difficult affair, an hard matter; anger, reſentment, wrath.

Whónabe Whónabende	angry, enraged, exceedingly angry.
Whóna tèri	meek, patient, eaſy to be dealt with.
Whondi	to be in pain, to be indiſpoſed, to be ſick.
Whondi fe	indiſpoſition of body
Whondibe Whondibende	indiſpoſed, unwell, pained in body.
Whondi tèri	not indiſpoſed, healthy
Whondi mubeë	ſickly people
Whóne Whone	a bird that flies in the air
Whone ſèta	a flock of birds
Whone túbang fe,	the flying of birds
Whone tē	a bird's neſt
Whontong Whontongji	a part of the leg
Whoniē	a ſtranger, a lodger
Whongjiēmama Whongdiēmama Whongiēmama	thanks, grateful acknowledgments.
Whongiēmama	thank you, I thank him, I am grateful.
Whongiēmama ſhā,	to give thanks
Whongiēmama ſhā mube bè,	to give thanks to one
Whōra	free, not a ſlave, a free man or woman.
Whōra	to liberate (a ſlave), to emancipate.
Whōrabe Whōrabende	liberated, emancipated
Whōra fe	freedom, emancipation
Whóra	yeſterday
Whóra bōre	the day before yeſterday

Whóra bōre*b*am-be ra, } two days before yeſterday
Whóre to ſcratch
Whóre*b*e } ſcratched
Whóre*b*ende }
Whóri a bone, bottom, foundation
Whóri gíra } to break a bone
Whóri ra gíra }
Whoring to call, to aſk, to requeſt, to give notice to one that another wiſhes to ſpeak to him.
Whoring mu*b*e bè, to call (ſome one), to ſpeak to a perſon.
Whoring*b*e } called
Whoring*b*ende }
Whôrowhóro to be hard, to be ſtrong, to be powerful.
Whórowhóro ſtrong, powerful
Whórowhóro fe ſtrength, a mighty affair
Whórowhóro*b*e } ſtrong, powerful, ſtrengthened.
Whórowhóro*b*ende }
Whórowhóro tèri weak, without ſtrength
Whórowhóro feë ra bā, } to perform mighty acts, to work miracles.
Whórowhóro feë maſeng, }
Whúlung to make haſte, to walk hard
Whûli deſire, inclination. This is one of the moſt convenient words in the Suſoo language. It may be uſed after the Preterite of any verb, which becomes always an adjective to it, and it may be uſed in the ſame way, after any noun.

Whûli na em ma, I have an inclination. *He* whûli, *an inclination to ſleep.* She dong whûli, *an inclination to eat.* Na *b*ame bomba whûli na em ma, *I wiſh to give that man a beating.*

Whúrl — a brook

Whûs*be* — an hog, a ſow

Whûs*be* nieng — an hog's tooth, a little ornament that the Suſoos wear.

Woli — to throw, to roll, to caſt away. Gèmè woli, *to caſt*, or *roll a ſtone.*

Woli*be* }
Woli*b*ende } — thrown, caſt, rolled

Woli kèmè }
Wolikèmè } — a thouſand; from woli, *to caſt*, and kèmè, *an hundred.*

Wondekúle — a baboon; from wonde, and kúle, *a monkey*, but I do not know the meaning of wonde.

Wongwong — to bark

Wûnſang — to diſmiſs as an aſſembly.

APPENDIX.

List of Susoo Towns.

Susoo Towns, near the banks of the Rio Pongas, all of which a man may visit in the course of a week, without walking five miles at once; to which, the names of the munkgēē, or chiefs, are added, where they are known. Several towns in the Susoo country, however, have no chiefs.

Bāreia, Munkgē Iáte.
Bankgalang, Munkgē Bastian.
Basheia, Munkgē Bála.
Bungka.
Dèmbaia.
Domingji, Munkgē Bála. Mr Lawrence has also a number of people.
Fanabāde.
Funawhúri.
Iû*b*ematōde, Munkgē *H*áte.
Iû*b*ema*b*ë
Kaiwhúritai.
Kamatambeia.
Kengshebúrung, Munkgē Bála.
Kising, Munkgē Burāme, if I recollect right.
Kondaia, Munkgē Bána, under Munkgē Fantimāne. Munkgē Bála, Munkgē Fantimāne's brother, has likewise a town at Kondaia.

Old Kondaia, Munkgē Sëmbe.
New Kondaia, Munkgē Fantimāne,
Konawhúri.
Líſa, Munkgē Bāke.
Manſungji.
Moraia, Munkgē Ninkge. Mr Baſtian Gomas, has likewiſe built a new town at Moraia.
Samaſèra.
Sunkgueia.
Little Sunkgueia.
Tapèſa.
Tugekiring, Munkgē Kèrèſa.
Wobawhúri.
Wondeti, Munkgē Baraba.

Beſides theſe towns, there are many ſmaller ones, the names of which I do not recollect; and others, the names of which I never heard. If we ſuppoſe each of theſe, however, the names of which I have mentioned, to contain three hundred people, they will, altogether, contain, eight thouſand, ſeven hundred. I ſuppoſe, Dèmbaia may contain near eight hundred people itſelf. They are ſo conveniently ſituated, near the banks of the ſeveral branches of the river; that, were a ſchoolmaſter ſettled in each of them, and were the people taught to read, an active and zealous miſſionary might viſit them all in the courſe of a week, and preach the goſpel to them. He might continue among them four months, in the dry ſeaſon, without endangering his health much. He might return to his native country, during the rainy ſeaſon, and completely repair his conſtitution.

Names of Towns *, which lie to the northward of Dèmbaia, and which a man may viſit in the courſe of a week, without travelling more than five miles in a day.

*H*abèring, Munkgē, or Iáte Mōre.
Labaia †, or Fáringji, Munkgē Fáring.
Shëmaſhā.
Sumbure, Munkgē Fantimāne.
Tōramîla, Munkgē Bankgu.
Wûnſang, Munkgē Mumāne, or King Ielórum. I ſuppoſe Wûnſang contains near a thouſand people, a great number of whom are Munkgē Mumane's own ſlaves.

Catalogue of Arabic Books.

The Foulahs and Mandingas have told me of the following books, but I confeſs I am very uncertain about the meaning of the names of moſt of them. Inquiry, however, might be made concerning them.

Abuſhaha*bi*, or the Father of Shaha*bu*.
Alaſhakari, or the Munificence of Shakaru.
Anjëla Iſua, or the Generation of Jeſus, perhaps the Goſpel of Barnabas.
Bunmuhaibi, or the Son of Muhaibu.

* Theſe towns appear to have taken their names from ſome accidental circumſtances. Wûnſang ſignifies, *to diſmiſs an aſſembly;* konawhûri, *the brook of ſwearing*, or *vowing;* kongſhebûring, *a ground-nut field.*

† The diſtance between Labaia and Wûngſang is more than five miles, but there are ſeveral towns betwixt them, the names of which I do not recollect.

Ebunëlebi, or the Son of Elebu.
Faurubani, or the Heat of Inquiry.
Mahāmā, together with *H*āmā.
Malūdi Nabë, or the Prophet Malūdi.
Seifu, or Summer.
Shafu, this word ſignifies, the top of a mountain, the upper part of the heart, &c.
Shamarubèdi. Shamaru ſignifies, circumſpection, misfortune, &c. and *b*èdu is the name of a mountain.
Shanu. I do not know the meaning of this word, but perhaps the Sọ̀no is meant, the famous law-book of the Mohammedans.
Shabaaiti, the Satiety of Aitu, the meaning of which I do not know.
Talābani. Perhaps this is a treatiſe concerning divorces. Talā*b*u ſignifies, divorce; or perhaps Talā*b*ani means, delay of inquiry.
Taurātu Mūſi, or the Laws of Moſes.
Zabūru Daudi, or the Pſalms of David.

List of the Names of some Learned Men in the Mandinga and Foulah Countries.

Learned men who dwell in Barëri, with whom an uſeful correſpondence may be opened up in the Arabic language.

Abrahëmi, or the Father of the merciful.
Alhaju Kōtu. Alhaju means, the chief of the pilgrims; kōtu means, ſhort-bodied, or it may mean, the country to which he belongs.
Oſmānu Sarahuli, or the Sarahulian.
Hazeha Alfurukāſi. I ſuppoſe it means, Hazeha the Furukāſian.
Mohamedu Siri, the Generous Mohámedu, or Siri may mean the place of his birth.

Mohámedu Sanúfia, the Sanúfian.
Mohámedu Fúfana.
Sulimānu Kōtu.
Wabëbu Mūfu Kōtu.

The following dwell in Kífikífi.

Abrahëmi Koditow.
Adamu Mohámedu.
Bābu Karëmu, or Bābu the Generous, or Noble.
Womoru.
Mohámedu Turia *.
Sulimanu Turia, or Sulimanu the Turian, who is now alēmáme or governor of Kífikífi. Turi fignifies wild.

The following dwell in Foroduge.

Amínatu Abubakari Fufanu.
Fatomatu Alhaju Turia, Fatomatu the Turian, the Chief of the Pilgrims.
Kinu Sulimānu.

The following dwell in Mālakaia.

Arafu Bëni, more exalted than Bënu.
Mohámedu Turulë.

In Labe in the Foulah country.

Abdúrahëmi, or the Servant of the Merciful.

* I am afraid that Mohamedu is not in Kífikífi now, and that he has fallen a victim to his own fimplicity, and the treachery of his enemies. Mr Hayes, a flave-trader, at Cape Mefurada, having been at Freetown when Mohamedu was there, pretended to him that he was going by the way of the Iſles de Los, and propoſed to carry him thus far home. Mohamedu went with him, much againſt my will, and I have never been able to hear of him ſince.

In Teembo.

Abdu Allahi Abūdu, or the Servant of the God of Ages, or the eternal God.

In Madëna.

Abrahëmi.

In Kūme.

Mohámedu Bāfirafoiu, perhaps it means Mohamedu who watches for the ſpoil.

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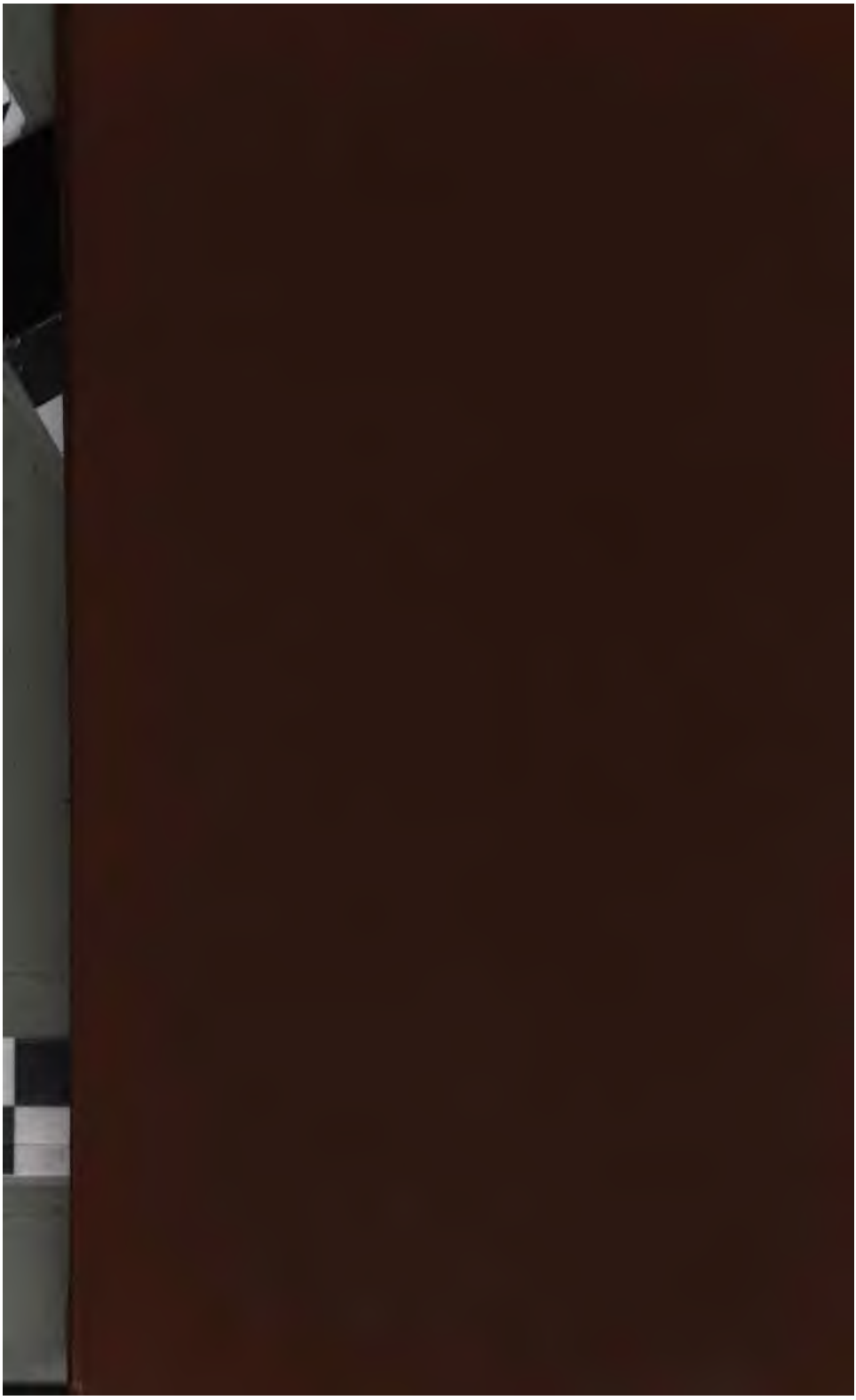
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